The Messenger.

"As the Truth is in Jesus."

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Rev J C Bucher L. M M

THE MESSENGER.

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Poetry.

A PARABLE.

BY THE RT. REV. ARTHUR CLEVELAND COXE, D. D.

Where the grave-digger plies his frightful trade
With mattock and with spade
Upturning bones and skulls of hollow eye—
Oft lights upon death's head a butterfly,
Cresting its forehead with its gaudy wing,
Or fluttering like a soul around that horrid thing.

And some have said that in the garden's bound
The place of skulls around
Hover'd, at break of day, when Jesus rose,
The Tyrian moth, as beautiful as those
Whose purpled pinions glitter in the sun
Of Caspir's odorous bowers, arrayed like Solomon.

Smile not, if ev'n a moth give thoughts sublime
In Easter's golden prime,
Rising from earth like an embodied breath,
Or panting like a soul escaped from death,
For so a parable of life is shown:
What Christ of lilies spake expounds not flowers alone.

When the poor worm in its close shroud down lies
Instinct with power to rise:
When that which crawled now soars a winged nymph;
What fed on dust now sucks the jasmine's lymph;
What rotted in dishonor, now is seen
Transfigured into light, like Tabor's radiant sheen;

Oh! faithless—shall God's hand so deck a worm
And raise from dust its form,
To leave His children, in the icy shade,
All unremembered in their cerements laid?
Or, when His angels call, shall man upspring,
Less glorious out of death than that transfigured thing?

—*Independent.*

Communications.

For the Messenger.

STATE OF THE CHURCH.

The following report on the State of the Church was adopted by the late General Synod:

The Committee on the State of the Church, beg leave to submit the following report:

Resting upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; holding firmly to the faith once delivered to the saints, as declared with divine authority in the Sacred Scriptures, the supreme rule of the Christian faith; preserving in its integrity the inheritance of grace rescued by the Reformed fathers from the grievous errors which had long held it in captivity; inspired continually by the only true comfort of believers in life and death, "that in soul and body we are not our own, but belong to our Saviour, Jesus Christ, who with His precious blood hath fully satisfied for all our sins, and delivered us from the power of the devil," and will preserve His people unto everlasting life; leaning with humble and hearty trust on Him in whom alone, by penitent faith and the renewing of the Holy Ghost, we have righteousness and strength; relying with unwavering confidence upon the Gospel of Christ as the power of God unto salvation to every one that believeth, and upon all the ordinances of the Lord as the true and efficient means of growth in grace and sanctification for all His people; and waiting and working, in this precious faith and blessed hope, for the bright appearing of our Lord unto the glorious consummation of His kingdom of grace and truth:

This General Synod, assembled in the three hundred and fifteenth year of the History of the Church which it distinctively represents, and of the one hundred and fifty-second of its settlement in America, acknowledges with devout gratitude and joy, mingled with a humbling sense of its own manifold imperfections and short-comings, the great mercy and kindness of God, our Redeemer and King in Jesus Christ, so richly bestowed upon us. When we remember how often we have provoked the Lord by the fickleness of our fidelity to His Gospel, by the coldness of our zeal in the prosecution of the heavenly mission entrusted to us, and our failure to show forth by faith and love the praises of Him to whom we owe our all, and still more His patient endurance of all these faults, we have reason to adopt the thanksgiving which our fathers drew from His Word and put into our lips for the most tender service of the Sanctuary, and say: "Bless the Lord, O my soul, and all that is within me bless His holy name; bless the Lord, O my soul, and forget not all His benefits!" How often has He healed our diseases! How frequently has He redeemed our life from destruction! How richly hath He crowned us with loving-kindnesses and tender mercies! Bless the Lord, O my soul!

And the review of the past three years, to which we are now summoned, furnishes fresh occasion for such thanksgiving, and demands a new offering of grateful praise. Indeed it does this most emphatically in view of what may prove the crowning blessing of these years, if hopes which have been awakened be fully realized.

Directing our review first to the general state and work of the Church during this period, it furnishes reason for thankfulness, in consideration of the divine aid and favor granted to the preaching of the Gospel, the observance of Gospel ordinances, and the gracious results achieved in the salvation of sinners, the bringing of so many of our children by personal repentance and faith in Jesus Christ to a consecration of themselves to the service of God their Saviour in full communion with the Church, and in the measure of progress made, though far less than it should have been, in the furtherance of the kingdom of the Redeemer through our instrumentality. The numerical strength of the Church has been encouragingly increased. Many new houses of worship have been erected, and others have been repaired and beautified. Our cords at least have been lengthened, and tabernacles have been pitched beyond limits previously attained. And whilst it may well humble us to consider how much more might have rewarded greater faithfulness, and more single-hearted zeal, we may rejoice that the harvest has not utterly, failed nor the vintage been wholly blighted. Under solemn responsibilities we have been most graciously sustained. Amidst many perils we have been wondrously preserved. And when the tempest has raged most violently, and angry waves have threatened to sweep away what was dearer than life, the power of Him whose voice rebuked the storm in Galilee, brought sure deliverance. And we need only refer to the summary of the results secured, under the blessing of God, set forth in the accompanying statistical tables, to learn what great things the Lord hath done for us, and how much better things may be expected if, in greater fidelity to our trust, with warmer and purer zeal in our work, and renewed covenant devotion to the glory of God, we enter upon the triennial period now opening before us.

Turning from this general view to some *leading details* of our Church work, we may find reason for gratitude in the fair measure of prosperity attending our Educational Institutions, and our Home Missionary efforts, especially as these have been put forth by the Boards of some of the District Synods. Of our participation in the cause of Foreign Missions we can hardly speak without self-reproach. But even our sense of shame for past indifference and neglect, in this regard, encourages the hope, that after another three years, we shall be able to render a better account of our stewardship of that Gospel which we owe to perishing thousands in heathen lands. And with a world-embracing spirit of missions revived in all hearts, we may confidently expect the richer blessing of Him, who "is the propitiation not for our sins only but for the sins of the whole world," and who commands us as well as fellow-believers of other households of faith, to preach His grace to all nations, to descend and rest with quickening influence upon all our departments of evangelical work.

From the same synodical reports which have suggested these statements, we also gather that the great interests of Sunday-schools are receiving annually growing attention, and that the Church is awaking more fully to a sense of the importance, not only of having its children and youth gathered statedly for special training and instruction in the great facts and truths of Christianity, but still more of having all done thoroughly, and so as to fix in the hearts lessons of sound piety taught in Christian homes, and to rear a generation well-fitted through grace for the duties and conflicts of life, and whose faith shall stand not in the wisdom of men but in the power of God.

Our Orphans' Homes are still maintained. And although the deep interest once manifested in them may have somewhat abated, this it is believed is only a temporary lull, which will soon be succeeded by more cordial activity and by larger liberality on their behalf.

There is one more spot in this rapid survey, where Christian love prompts us to linger, though we may do so but for a moment. It is that which marks the resting-place of the sacred dust of the twenty brethren in the ministry, who, since our last assembly, have been translated from the toils and conflicts of the Church militant to the rest and raptures of the home of heavenly peace. As affectionate memory recalls their names and labors in the Lord, it would be grateful to dwell upon what grace wrought in and through them. Some of them had been long engaged in the active duties of their high calling, and so constantly identified with our ecclesiastical life, that their names and persons were almost synonyms for the Church itself. Others were soon and early removed from our ministerial fellowship, and called from their labors on earth to the joys of the home above. But whether they were taken from us in the prime vigor of their days, or when age had wasted their strength, their departure admonishes us of our duty to be faithful unto death, as followers of them who through faith and patience inherit the promises.

Finally, let us enter upon the new period of opportunity and duty before us with clearer apprehensions of their nature and significance, with firmer adherence to the principles of the trust committed to us, with warmer fraternal regard and coöperation in working out the vital interests of that trust, and above all, animated by the hallowing inspiration of the love of Him to whose first love to us we owe all *we are in grace*, all we can do for Him by grace, and all our hopes of at last uniting through grace in glory with the general assembly of those ransomed and cleansed by His atoning blood, in endless ascriptions of praise and honor and thanksgiving unto the Triune God forever. Amen.

J. H. A. BOMBERGER,
G. W. GLESSNER,
W. H. H. SNYDER,
S. P. MYERS,
J. F. BUSCHE,
C. F. KRIETE,
JACOB LANGENDERFER,
FRED'K ISELY,
Committee.

SAY WELL AND DO WELL

In closing a sermon on "Good Works and Good Words," Dean Stanley, of Westminster, quoted the following lines, which some suppose were written by one of the earliest Deans of Westminster:

Say well is good, but do well is better;
Do well seems the spirit, say well is the letter;
Say well is goodly, and helps to please;
But do well is godly, and gives the world ease;
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends—some here, some there,
But do well is welcome everywhere.
By say well many to God's word cleave;
But for lack of do well it often leave.
If say well and do well were bound in one frame,
Then all were done, all were one, and gotten were gain.

Selected.

PERSONAL POWER IN EUROPE.

Perhaps the strangest fact about the present crisis is the secrecy in which all negotiations have for some months been shrouded. No less than four Governments—those of Great Britain, Russia, Austria, and Turkey—are directly engaged in them, and must know every resolution that has been formed. Three more—those of Germany, France, and Italy—must be familiar with every step taken, must be confidentially consulted on every detail, and must have expressed opinions, more or less formal, upon every incident of importance. Seven Governments, in fact, may be said to be negotiating on matters of the last importance, four of them profess to obey popular assemblies, and two certainly do obey them. And yet, with peace and war trembling in the balance, and all Europe seriously menaced, at least in its material interests, no Government feels compelled to reveal to its people in any way the secret of the situation. In this country, no one outside the Cabinet even professes to know what the Government is at. The oldest politicians are completely baffled in the effort to decide whether the Government means peace or war, whether it is seeking to solve the Eastern question; or whether it is only endeavoring to snatch a momentary diplomatic triumph. In France, the Government remains totally silent, the popular deputies ask no questions, and M. Gambetta, who makes Ministries, absents himself from the country on a foreign tour. In Austria, the Ministry, while professing to explain everything, explains so little, that there is no man in politics who knows exactly what Austria is seeking, or which way her Emperor will ultimately go. In Berlin, of course, we expect secrecy on diplomatic affairs; but in Russia the Government professes to instruct the people, and its usual organs say a great deal, and yet no one knows whether what is said is the exact truth, or only a statement intended to be received as such in the different capitals. The press, which usually contrives to know essential facts, is hopelessly at fault; and even the financiers, whose interests make them so keen, are perplexed and afraid to move. According to all appearance, in spite of all constitutional machinery, of half-a-dozen Parliaments, of the ubiquitous newspaper correspondent, and of passionate feeling among the peoples, the destinies of Eastern Europe are being arranged in private notes and private conversations, written or guided by half a dozen persons, who render to the populations they rule no account of their proceedings. They do not even say frankly what they are doing, and in a country like Britain, expeditions are ordered from India to Malta, to be paid for by the British Treasury—that, fortunately, is settled by statute—without any independent Member having dreamt that such a design, such an infraction of all precedent was even in contemplation. There never was such a suspension of the ordinary restraints upon Governments, such a liberation of the statesmen from the control of popular opinion. Less than a dozen men hold in their hands the issues of war or peace, and 200,000,000 millions of white subjects await in anxious tranquility their decision.

Events have, in fact, restored everywhere upon this question the personal authority supposed to be so nearly extinct. In Russia, the Czar, victorious in the field and master of an elate and yet weary army, can decree either peace or war, without restraint from any individual. In Austria, amidst his divided peoples, the Emperor's final decision is sure, whether it is approved or not, to be at all events obeyed. In Germany, as the crisis does not involve mobilization, the Prince Chancellor is left unfettered by the people, and has no one to consult except his sovereign. In France, M. Waddington has only to be sure of the Marshal and M. Gambetta; and in England, Lord Beaconsfield, having mastered the Crown, the House of Commons, and the visible majority, could to-morrow declare war, or announce a peace, without loss for the time of his ascendency. Of course, behind these six or eight statesmen stand many counsellors and mighty controlling forces, which could not be disregarded, but still the initiative rests with them; and the initiative for the moment is all. If the Emperor William and his adviser chose definitely to say that they would join the Power which first showed a readiness to give way, there would be no war. All the conditions alike of war or peace depend on the decision of the Emperor of Austria. If either the Czar or Lord Beaconsfield say out loud there must be peace or war, war or peace there will be. M. Waddington doubtless is more controlled, but still it is M. Waddington who has the first word as to the "alternative policy" which we may rely on it the British Cabinet has considered, and can do more perhaps than any one else to prevent war, while allowing to the anxiety of the British people some free scope. These six men—the Romanoff, the Hohenzollern, the Hapsburg, Lord Beaconsfield, M. Waddington, and Prince Bismarck—could not, we dare say, make any arrangement they pleased; but they could most decidedly, if they agreed, establish a peace which the nations they represent would accept with little criticism and no active discontent.

The situation is extraordinary, and reveals to an almost unprecedented degree the inclination of nations in serious crises, when mere accident might produce endless disasters, to trust submissively in individual men, and rely on them to decide whether they may be happy or miserable. Here is all Europe waiting in arms, and when any leading statesman declares that it is better to reveal nothing, the populations sink back, content to wait till men whom half of them do not trust think it expedient that the seal of secrecy should be removed. They are aware of the risks, aware of the sacrifices to be possibly incurred, aware that those sacrifices will fall on them, and yet they sit patiently silent while their destinies are decided in secret by unknown methods, and for unknown reasons over their heads. It was supposed that democracy, as it advanced, as it admitted the millions to direct power, would prevent all this, but no anticipation could be more at variance with the facts. And yet the facts might have been expected. Nothing has been more clear for years to close observers than that the great organized democracy of our day, the American Republic, leaves the initiative of its foreign policy entirely and trustfully to the head of the Executive, waits patiently for his decisions on both events and negotiations, and virtually accepts peace or war on his recommendation. Of course he has his counsellors, but they are not elected counsellors. So operative is the feeling of submissiveness, that the American people, after expressing, on the whole, a wish for war, will, as in the Mason and Slidell case, at the bidding of the Executive sink back into tranquillity, satisfied that it is wrong. So would the English people at this moment. If Lord Beaconsfield in a single speech declared himself satisfied that war just now was needless or inexpedient, the war feeling would in a week be as dead as if it had never existed. The truth is, we suppose, that upon this subject of Foreign Affairs the body of the people in every country, which is always ignorant of geography and painfully conscious of its ignorance, feels at heart a distrust of its own judgment, recognizes that it must trust an expert, and is unwilling to doubt that the best expert must be the active head of the State. It may differ from him, and differ violently, upon a moral question. It may disagree with him as to its own capacity to bear further suffering in war. It may even condemn him savagely for not being, on a subject like the right of asylum, spirited enough, but it never considers itself qualified to judge of quarrels based mainly upon geographical considerations. That explanation, if at all correct, throws a curious light upon the inner self, and therefore, upon the probable action of democracy, and suggests that on one particular at least, its self-will, its dangers have been exaggerated. The people rule Western Europe, and in Western Europe there is not a country where the Government could not decide on peace or war; while in most countries the Government, when carefully examined, is, on foreign questions, only an individual.—*London Spectator.*

LOOK from the world to Jesus, and for eternal life; this is looking to purpose.

Family Reading.

TRAILING ARBUTUS.

Deep in the lonely forest,
High on the mountain side,
Long is the dreary Winter,
Short is the Summertide:
Just in the breath between them,
Pregnant with sun and showers,
Starts from the earth primeval
Fairest of northern flowers.

All through the sunny Summer
Lavish with wealth of bloom,
She, too, hath shared life's fullness
Hid in her forest gloom;
Nurtured with dews and sunlight
Richly her buds are fed,
Fresh while the Summer fadeth,
Fresh when its flowers are dead.

Then, when the rude winds seek her,
Threaten her buds to blast,
Fiercely assailed by Winter,
Fearless she holds them fast;
Fast, till the Spring draws nearer,
Fast, till the days grow fair,
Fast, till the April showers
Quicken the chilly air.

Woke by the murmuring breezes,
Kissed by the shining sun,
Up in a burst of transport
Starteth the prisoned one!
Blushing in fairy clusters,
Pressing a mossy bed,
Leaves of autumnal russet
Over her soft couch shed.

Close to the damp earth clinging,
Tender and pink and shy;
Lifting her waxen blossoms
Up to the changeful sky;
Welcome! our Springtide darling,
Fresh in thy virgin hue,
Long as the oaks stand round thee
Yearly thy charms renew!

—*Elaine Goodale, in Republican.*

MISS HANNAH'S BOY.

A NARRATIVE OF FACTS.

BY M. H. ROWLAND.

It was a cold, dark afternoon, and Miss Hannah Reed drew her shawl more closely around her as she came down the school-house steps. She was a teacher in the public school, and since her father's death, had found urgent need for all that she could earn. Miss Hannah's strength was not great, and her work pressed heavily, so that often when night came she was too tired to even read.

The day had been a trying one, and Miss Hannah felt unusually weary; the Sunday before, she had given up her Sunday-school class, because her week's teaching generally ended in a severe headache. Thinking over this fact, Miss Hannah gave an audible sigh, and said half-aloud:

"Well, well, there is no use in my trying to do anything but earn a living; I have time and strength for nothing else."

At this moment she found herself opposite a locksmith's shop, and remembering that she wanted a key altered, entered the shop. The master was out, but a pale, not very attractive-looking boy sat at work, and he said that she could have the key by the next day. As Miss Hannah turned to leave, a weary look in the boy's face caught her eye, and she said in a kindly way:

"Do you like this work, my lad?"

The boy looked up surprised, but seeing a look of interest in her face, said timidly: "I like it pretty well, ma'am, but I get awful tired; I ain't used to be shut up so much."

"What have you been used to do?" said Miss Hannah.

"I lived on a farm," said the boy; "but father didn't need us all to help him, so he said I had better come to the city, and I found this place."

"Do you make enough to live on?"

"I only get about enough to pay my board, and have very little left."

"Where do you board?"

"Not far from here; there are six other fellows that board in the house."

"What do you do in the evening? Do you sit with your landlady?"

"*She* don't often sit anywhere, I guess, for she's working most of the time, and we don't say much to her, except when we pay our bills. When I can earn an extra fifty cents, I go to the minstrels; it's right jolly there."

"Do you ever go to church?"

"No, ma'am, I don't know much about the churches, and my clothes are not good enough to go."

"Do you ever read?"

"Not much; there are not many books at our house; one fellow takes a New York paper, and he lends me that sometimes."

It was getting late, and Miss Hannah, after learning that the boy's name was Joseph Steele, said pleasantly: "Well, Joseph, we have had quite a talk, haven't we?"

Then she went home; but, as she walked along, two voices seemed to be speaking to her; one voice said: "Here is a friendless boy with no good influences around him, can you not help him a little?" The other said: "I wouldn't trouble myself about him; you have enough to do." The first voice must have been the strongest, for the next day, when Miss Hannah stopped for the key, she said to Joe:

"Wouldn't you like to go to Sunday-school with me next Sunday?"

Joe looked reflective, and said: "I don't care much about it, but if you want me to, I will."

"I would like to have you go once, and see how you like it," said Miss Hannah; "and if you will call for me at 2 o'clock next Sunday, we will go together."

When Sunday came, Miss Hannah had a dull headache, and almost hoped that Joe would not appear; but, as the clock struck, he came, looking quite clean and neat, and they soon reached the school. The room was a very attractive place, and Joe gazed curiously around. The Superintendent shook hands with him very kindly, and then placed him in the class of a very earnest, faithful teacher. After school, Miss Hannah found a chance to tell Joe's teacher a few facts about his new scholar, and then she walked some distance with Joe, and was delighted to hear him say that "he liked that teacher first-rate, and he meant to come next Sunday."

This was the beginning of new things for Joe. Miss Hannah never did anything by halves, and her interest in the boy did not wane. In a few weeks she was rejoiced to discover Joe Steele, dressed in a new coat, sitting in the church gallery. He smiled as he caught her eye, and, after church, he told her that his teacher had helped him to get the coat, and to please him he had come to church. Before long, the good teacher invited his whole class to spend the evening with him. Joe told Miss Hannah that "it was the best evening he ever spent;" he said that "they had nuts and candy and oranges, and they looked at pictures, and the teacher's sister played on the piano, and the boys hardly wanted to go home when the time came."

A good many times Miss Hannah purposely passed the little shop, so that she might give a kindly nod to Joe as he worked, and it always seemed to Joe that he could work better after she passed by. Another ill-fitting key took Miss Hannah again to the shop, and this time she invited Joe to come and see her some evening; and Joe ventured to call, a little scared at first, but greatly pleased. Miss Hannah showed him the pretty things in her parlor, and exerted all her tact to draw him out. She was pleased to hear him speak quite intelligently of his farm life, and, after showing him her stereoscope and treating him to red apples, it was time to go. Joe remarked that he had enjoyed himself wonderfully, and then Miss Hannah loaned him an interesting book, and, after promising to come again, Joe took his departure.

Miss Hannah felt very tired when her guest had gone, but to the boy the evening had been worth more than gold. The thought that any one in the great city cared anything about him was a powerful stimulant to his better nature. The contact with a refined, educated lady had given him a glimpse of a different life from that which he had known. Henceforth "Miss Hannah" became a synonym for all that was good and wise in the eyes of Joe.

The Reed household began to be interested in Joe, and they fell into a fashion of calling him "Hannah's boy." Even Mrs. Simmons, the old lady in the next house, became interested in him, and, when he passed her window, she would nod at him, and say: "There comes 'Miss Hannah's boy;' what a deal of pains she does take for that lad; well, well, it may do him good," and then her thoughts would wander to her own boy far away, and she hoped that somebody might care for him.

One day Miss Hannah met Joe coming out of a beer saloon, and, as she came up, he looked a little confused. "Why, Joe," she said, "do you need to drink beer?" Joe said that he "generally got very thirsty by noon, and liked to take one glass, and did not see any harm in that." "I don't know as there is," said Miss Hannah, "but, Joe, many who begin by going to a saloon for beer, end by taking something stronger, and I would be glad if you never went into a saloon again." Joe looked very grave as she passed on; but he told her afterwards that he was not going to the saloon any more.

As time passed on, a gradual change was visible in the locksmith's boy. Joe's coat was neatly brushed; his hair was smooth, and both language and manner changed for the better. Potent influences were at work, and there came a look of intelligence and resolution into his face which it did one good to see. Some time after this, the locksmith had to give up his shop, and Joe was without work; but his Sunday-school teacher succeeded in finding a situation for him in the large store in which he himself was employed, and Joe was greatly pleased. Miss Hannah was delighted at this good fortune, and, though she saw Joe much less frequently after this, she knew that he was going steadily on, winning the good opinion of his employers. When she met Joe, the pleased look in his face showed that she was still a dearly valued friend.

Two years have slipped away; and if you had been in Dr. G———'s church last Sunday, you would have seen a pleasant sight. Six young men walked up the aisle and took their stand as true servants of God. Among them, with gentlemanly bearing and reverent face, stood "Miss Hannah's boy." Could that young Christian soldier be indeed the same boy? Yes, for in her pew sat Miss Hannah, and, as she looked at him, a sacred joy shone in her face. The good teacher was also there, and as he and Miss Hannah shook hands with Joseph Steele after church, there was a light on their faces akin to that which the angels wear when a soul is delivered from sin.

Miss Hannah Reed is still teaching, and is often weary, but in the better country her rest will be sweet, and to her the Master will say: "Inasmuch as you did it unto one of the least of these, you did it unto me." Are there not many in our great cities who, like Miss Hannah Reed, might help one boy or one girl to a better life?

JUDICIOUS REPROOF.

A venerable elder of the Reformed Presbyterian Church was traveling one day, in one of the Forth and Clyde Canal boats, in company with a number of soldiers, who shocked him very much by their profane swearing. Fearing that direct reproof would only lead to a repetition of the offense, he entered into conversation with them, and, embracing a suitable opportunity, asked if any of them could tell him what that sin was, by being guilty of which, men exceeded devils in wickedness. The question immediately arrested their attention, but none of them could answer him; and, after waiting a little, he explained that in swearing and calling upon God to destroy them, men exceeded devils in wickedness; for devils had pleaded with our Saviour, in the days of His flesh, not to torment them before the time. Such was the effect produced by this mode of dealing, that not an oath was sworn during the rest of the voyage.—*Little Gleaner.*

AMERICAN WOMEN.

The foe of American social life is in the tendency to luxury and effeminacy among the well-to-do young women of our American cities and large towns. They do not realize how this dreadful mania for expensive pleasure and a destroying their health, is abolishing true marriage, feeding the flames of gross sensuality and intemperance among young men, and saddening the hopes of the best parents of the land. Some of them never will know it in this world. But most of them have no real purpose to waste their lives in this wretched way. And it is a high crime in mothers, teachers, ministers of religion, and the public press, to pander to this insanity. Thousands of good-hearted young girls are sacrificed every year, when a little wise and prudent guidance would save them. But we feel that they should be told that unless they change this life, they will pass away like the flowers of June, and a more hardy and resolute class occupy their places.

THE CHILDREN'S BASKETS.

Bishop Lay preached to the Boston Sunday-school children, at their great missionary meeting in the tabernacle last fall, from the Saviour's miracle of feeding the multitude with the provisions in a boy's basket. He asked the children to think of the valuable things in their baskets, and he told them to count them on their fingers. He made the thumb to stand for brains; and he asked the children, suppose they gave their minds to their religion, studying their Bible and their prayer-book well, so as to give a reason for things to people who are in the dark, would that be worthless? The Bishop made the nimble forefinger to stand for bodily activities; active and restless are these little people, and innumerable are the errands of love and pity. The middle finger was made to denote personal influence; children can laugh each other out of good intentions, or by word and example encourage each other to do right. The fourth finger stands for the affections,—old-time people thought there was a vein from this finger to the heart. God Himself entreats, "Son, daughter, give Me thy heart." And the little finger of all is money; empty all the other things out of the basket at the Lord's feet, and the money will leap out of itself, unwilling to stay behind. And the Bishop told the children he saw many other things in their basket; a silver tongue on which to ring the chimes of praise; and golden opportunities of self-denial and kindness; and pure pearls and sparkling diamonds of sympathetic tears and generous griefs.

CULTIVATE ONE TALENT.

One talent, well cultivated, deepened, and enlarged, is worth a hundred shallow faculties. The first law of success at this day, when so many things are clamoring for attention, is concentration; to bend all the energies to one point, and to go directly to that point, looking neither to the right nor to the left. It has been justly said, that a great deal of the wisdom of a man in this century is shown in leaving things unknown: and a great deal of his practical sense in leaving things undone. The day of universal scholars is past. Life is short, and art is long. The range of human knowledge has increased so enormously, that no brain can grapple with it; and the man who would know one thing well, must have the courage to be ignorant of a thousand other things, however attractive or inviting. As with knowledge, so with work. The man who would get along must single out his speciality, and into that must pour the whole stream of his activity—all the energies of his hand, eye, tongue, heart, and brain. Broad culture, many-sidedness, are beautiful things to contemplate; but it is the narrow-edged man—the men of single and intense purpose, who steel their souls against all things else—that accomplish the hard work of the world, and who are everywhere in demand when hard work is to be done. —*Prof. Matthews.*

THE POTTER'S SONG.

Turn, turn, my wheel! Turn round and round,
Without a pause, without a sound;
So spins the flying world away!
This clay, well mixed with marl and sand,
Follows the motion of my hand;
For some must follow and some command,
Though all are made of clay.

Turn, turn, my wheel! All things must change
To something new, to something strange:
Nothing that is can pause or stay;
The moon will wax, the moon will wane,
The mist and cloud will turn to rain,
The rain to mist and cloud again,
To-morrow be to-day.

Turn, turn, my wheel! All life is brief;
What now is bud will soon be leaf,
What now is leaf will soon decay;
The winds blow east, the winds blow west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast,
And flutter and fly away.

Turn, turn, my wheel! This earthen jar
A touch can make, a touch can mar:
And shall it to the potter say
What makest thou? Thou hast no hand,
As men who think to understand
A world by their Creator planned,
Who wiser is than they.

Turn, turn, my wheel! 'Tis Nature's plan
The child should grow into the man,
The man grow wrinkled, old and gray;
In youth the heart exults and sings,
The pulses leap, the feet have wings;
In age the cricket chirps, and brings
The harvest home of day.

Turn, turn, my wheel! The human race,
Of every tongue, of every place,
Caucasian, Coptic, or Malay,
All that inhabit this great earth,
Whatever be their rank or worth,
Are kindred and allied by birth,
And made of the same clay.

Turn, turn, my wheel! What is begun
At daybreak must at dark be done,
To-morrow will be another day;
To-morrow the hot furnace flame
Will search the heart and try the frame,
And stamp with honor or with shame
These vessels made of clay.

Stop, stop, my wheel! Too soon, too soon,
The noon will be the afternoon,
Too soon to-day be yesterday:
Behind us in our path we cast
The broken potsherds of the Past,
And all are ground to dust at last,
And trodden into clay!

—*From Longfellow's "Keramos."*

BEGINNING ARITHMETIC.

Some mothers who teach their children at home, find it more difficult to bring them along properly in arithmetic than in any other branch. This has been the case with me. Geography, with a globe and maps almost teaches itself. A mother with a mind at leisure, can manage the arithmetic well enough, I suppose. After the little one has learned to count, it can be taught to put numbers together, either by using a regular Abacus or counting frame, or by using beans, peas or marks on a slate. The mother can make for it little problems of the simplest character, leading it along gradually through addition, subtraction, multiplication and division; teaching it to read and write numbers, and preparing it to use a book intelligently, when it has learned to read well enough. I have never found a book that suited my needs until a friend sent me lately a "Table Book and Introductory Arithmetic, by Lydia Nash." This has not a word too much, and it has quite enough. It was compiled by a practical teacher to aid other teachers in drilling their pupils in the simple rules of arithmetic. There is nothing to commit to memory except the simple tables of the four fundamental rules, and no one need require a child to repeat a table, if disposed to teach addition, subtraction, and even multiplication, in a more practical manner. But here the tables are arranged in the best manner, each one followed by a "skipping-around" table. After the tables, we have reading and writing of numbers, and then simple, graded examples in addition, subtraction, multiplication and division. There are no rules and no explanations, because the young child, for whom this introductory book is designed, is supposed to depend upon its teacher for oral instruction and explanation. Here is simply something to *do*, in the doing of which the learning comes of itself. This is the modern theory of learning rules: learn to *do* a thing, and then tell us how you did it or how it can be done. It was the old way to make the child first painfully commit the rule to memory, whose sense it could hardly see, until it afterwards learned how to apply the rule by familiarity with examples. I don't know where the book mentioned above can be obtained, but mothers who see and like the idea, can act upon the same theory by using any book, and omitting rules and explanations (or not requiring that they be committed to memory, but teaching *how*, and explaining *why*, in their own way), or without using any book at all.

THE PRAYER OF SAINT PATRICK.

The following interesting extract in Irish, with the English translation, was found among the papers of a distinguished minister of the Presbyterian Church:

"The oldest piece of writing in the sweet Irish tongue is called 'St. Patrick's armor, or breast-plate.' It is a prayer or hymn, written when St. Patrick was going to Tara, to preach before the king and nobles of Ireland; and at that time all the great people in Ireland were pagans, and he greatly feared that he should be killed at Tara. Hear the prayer of St. Patrick:

"At Tara, to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the Word of God give me sweet talk—the hand of God defend me—the way of God guide me. Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day.'"

Useful Hints and Recipes.

SWEETBREADS (STEWED).—Wash, remove all the bits of skin, soak in salt and water one hour, then parboil, when half cooked take from the fire, cut in small pieces, stew in a little water till tender; add a piece of butter, a teaspoonful salt, a teaspoonful of flour, and boil up once. Serve on toast very hot.

SWEETBREADS (FRIED).—After lying in salt and water put them into cold water a few minutes, then dry on a cloth thoroughly, fry them with little strips of salt pork; or dip in beaten egg and roll in bread crumbs, and fry in hot lard; or draw little strips of salt pork through the sweetbread with a larding needle, fry till the pork is crisp, then dip in beaten egg, and roll in bread crumbs, pour over half a cup of rich cream, stir in one teaspoonful of flour and let it boil up for a few minutes, and serve hot.

SWEETBREADS (BROILED).—Parboil after soaking in salt and water, then rub well with butter and broil. Turn often, and dip in melted butter to prevent them from becoming hard and dry.

DRIVING AWAY ANTS.—Take carbolic acid diluted with water, say one part acid to ten parts water, and with a syringe throw this liquid into all the cracks and holes where they nest, and they soon vanish. Crickets are also driven away by it.—*Christian Union.*

GEM SHORT-CAKE.—Make a batter nearly as soft as for griddle cakes, of wheat flour and milk, a little salt, one egg, two spoonfuls of melted butter, and bake quickly in well-buttered and very hot gem pans. When done, break, but do not cut, them open, lay in a deep platter, and pour over strawberries, raspberries, blackberries, or nice stewed apples, or any fruit well seasoned with sugar, and rich cream. This is much nicer than ordinary short-cake, and needs no soda or baking-powder.

Miscellaneous.

THE GIFTS.

BY ROBERT BUCHANAN.

These are flowers for favors!
Wear them on thy breast—
Red roses, red roses
As bright as earth discloses,
Red roses with sweet savors
Blown in the spicy west.
These are flowers for favors,
Flowers of sweetest savors,
Wear them on thy breast!

Flowers too cold for bosoms,
Take them in thy hand—
White lilies, white lilies,
And purest daffodillies;
These lilies are the blossoms,
Thine arms the lily-wand—
Flowers too cold for bosoms,
Lily leaves and blossoms,
Take them in thy hand.

These are flowers for dreaming!
Wear them in thy hair—
Blue pansies, blue pansies,
As pure as maiden fancies;
Blooms like blue eyes beaming,
For golden locks to wear—
These are flowers for dreaming,
Blue, and bright, and beaming,
Wear them in thy hair.

These are flowers thy lover
Strews beneath thy feet:
Oxlips, blue-bells, daisies,
Sweets the meadow raises—
Orchids, thyme and clover,
That trod upon scent sweet,
These are flowers thy lover,
Where thy footsteps hover,
Strews beneath thy feet.

Wear these flowers for favors,
Lady of them all—
White lilies, red roses,
Blue pansies, be thy posies;
And countless flowers give savors
Beneath thy soft footfall.
Wear thy flowers for favors,
Drink their sweetest savors,
Lady of them all!

Cassell's Magazine.

THE CRATER OF KILAUEA, HAWAII.

From the survey of the Americans it was ascertained that the inner crater was of an oblong ovate form, 16,000 feet in length, in a north-east and south-west direction. The average breadth is 7,-500 feet. The pit includes therefore, an area of four square miles, thus exceeding in extent, as Dr. Dana points out, many a city of 150,000 inhabitants. The level of the volcanic lake is subject to perpetual oscillation. It sometimes sinks 800 feet below the edge of the lower crater.

Looking down from a precipice formed by an accumulation of cinders and heated lava, we saw a terrible and marvelous scene. Let the imagination conceive a lake, two-thirds of a mile in length, one-third of a mile in width, hemmed in by a semicircle of precipitous cliffs of lava 250 feet high. On the side from which we approached, the cliffs were broken away, so that we looked down on masses of lava riven asunder, here forming sloping ravines, there rising up into splintered pinnacles or bold and threatening crags. On our left a dark valley descended, by a gradual slope, from the upper level on which we stood to the boiling lava below. On the opposite shores of the lake the cliffs formed a precipice, not less than one hundred feet in height, rising up from the rugged and confused accumulations of lava at the edge of the lake. Such were the more prominent features in the vicinity of the crater. But if its borders presented a scene of fearful devastation, the aspect of the lake was far more terrible. In the centre the lava was covered with a thin grey film; but numerous tortuous streaks or cracks upon its surface served to show the lurid glow beneath. An awful calm generally prevailed in the middle of the lake, though its surface was sometimes disturbed by the sudden spouting forth of a jet of lava, or by the bubbling upwards of the volcanic gases.

The margin, on the other hand, was in constant and violent agitation. On the further side, over against our place of observation, three whirlpools of lava were in a state of perpetual agitation from the explosion of gases from below. At each explosion the lava was tossed, with all the vehemence of the stormy ocean, against the overhanging cliffs, on which it broke in countless jets of fire, and then fell back into the gulf beneath, causing the whole surface of the lake to undulate in heavy pulsations.

I have endeavored to describe the scene presented to the eye. It was magnificent, majestic, and sublime. The strange sounds that fell on the ear were even more impressive. If hushed for a moment, it was only that they might gather up new force for a more profound and heavier roar. Listening with closed eyes, they recalled the raging of the stormy ocean: and yet they came with a more measured and a deadlier sound. There is probably no other spot upon the face of the earth where man becomes more profoundly conscious of his impotence, before the mighty forces of nature, than on the brink of the crater of Kilauea.

We lingered for hours on the edge of the cliff which commanded this unique view. As night closed in, all the awful effects of flame and fire were intensified ten-fold. The boiling springs, whence the lake was fed with molten lava in inexhaustible streams, shone with a more appalling brightness. The spray, as it dashed backwards from the rocks, illumined the darkness of the night with coruscations of dazzling brilliancy. The tumult seemed to grow louder as the visible effects became more striking. It was of a scene like this crater of Kilauea that Milton dreamed when he described the "hideous rain and combustion" unto the depths of which Satan and his angels fell from heaven.—*Nineteenth Century.*

A DERVISH.

An able, enterprising, intriguing, money-getting fellow is the distinguished dervish, though you would hardly think it to see him with bowing head and eyes cast down, pale and ascetic of aspect, in green pelisse and turbaned calpack, slowly pacing the streets on his high-bred horse, with an attendant holding either stirrup. Still less would you think it if you saw him in the mosque on Tuesday or Friday, howling like a maniac till he foams at the mouth and drops exhausted. And yet this Hussam Effendi is a keen man of business, manages vast estates with great ability, and conducts extensive commercial operations in timber and agricultural produce with success, lends money to small farmers, has a large share in a steam flour mill and biscuit factory, and is one of the largest contractors for army and navy supplies. It is impossible to believe that one of such practical mind as Hussam Effendi should have faith in the value, theologically speaking, of his grotesque and painful ritual; but he owes much of his influence to his reputation for holiness which, won by constant and efficient howling, is as substantial an item of his large stock in trade as the engine in his biscuit factory. Hussam Effendi's steadfastness to the rule of his order is thus by no means irreconcilable with his keen pursuit of this world's goods. Howling pays in one fashion, biscuit-baking in another; while, by the judicious blending of mysticism with commerce, the operator comes to occupy a sort of neutral ground on which he can serve indifferently both God and Mammon.—*London Times Cor.*

THE SAALBURG RUINS.

On a wooded saddle of the Taunus nearly fifteen hundred feet above the sea-level, are the ruins, or more properly, perhaps, the *remains*, of a once strongly-fortified Roman camp. There is little doubt that these ruins mark the site of a *castrum* of great size and importance, and forming a part of that wonderful line of fortifications (*limes Imperii Romani*) built by the Roman legions as a protection against the fierce and warlike Germanic tribes. Gibbon says that the legions were encamped along the frontier of the barbarians, and that in the time of Hadrian there were two legions in Lower and three in Upper Germany. These posts or camps were not only strongly fortified, but were also miniature cities in which each art had an artist-representative, and each craft a skilled workman, and in which the amenities and courtesies of social life were by no means neglected.

The time of the first building of the Saalburg is as yet mere matter of conjecture, but the strategic importance of the place, as well as its admirable location, has warranted others in believing that this was a fortress built originally by Drusus, and destroyed A. D. 9, after the defeat of Narus. According to Tacitus, it was rebuilt by Germanicus, A. D. 15, and it is by some identified as the Arctaunus of Ptolemy— a supposition rendered still more probable by adaptability of the name to the location. The old fort was the scene of many a conflict, and often destroyed by the victorious Germans, but it was soon rebuilt by the Romans, who appreciated full well the strategic importance of the post as the key to the territories of the two nations. And, according to Viollet-le-Duc, each rebuilding added to its defensive strength. Crumbled fragments of walls; the almost obliterated outlines of moat and rampart, and irregular piles of stones scattered here and there within the inclosure today, mark the site of this great Roman fortress where the armies of the emperors of the civilized world so often met their barbarian foes, and fought for territory no sooner won than lost, but to be conquered again. In these scattered, buried stones, the antiquarian sees gates and towers, barracks and stables, baths and tombs; here he marks the pretorian headquarters, and close by the humble home of the centurion. Farther on, his practised eye traces the former dwellings of veterans, citizens, and camp-followers, and beneath the earth he brings to light the boundaries of a town with all its shops, its streets, its homes, and its graves.

For centuries the historian asserts that wars of extermination and of conquest were waged here between the Germans and their oppressors with only short intervals of actual peace. A town sprang into existence about the central camp, and, as the place increased in strength, it became less and less an object of attack through its augmenting powers of resistance. Security brought with it prosperity, so that when most prosperous, it was too strong to be a necessity, and its success having destroyed its *raison d'etre*, the garrison was withdrawn, and ultimately the civil settlement was also abandoned.

Fourteen centuries came and went, during which time the old *castrum* sank deeper and deeper beneath the covering of age, and decayed away upon that mountain-height, entombed and unknown. Rome fell by degrees from her proud position as mistress of and dictator to the civilized world, and internal corruption destroyed her empire. Her anti-barbarian fortifications became grazing-grounds whereon were fed the herds of neighboring and powerful states created by the lessons taught by her own own civilization. The lines that marked her boundary-limits became more and more contracted; her barbarian tribal foes became coequal nations; the Roman eagles retreated, and the legionaries became *conservators*, instead of conquerors.

In the year 1720 a stone in the large white tower of the Electoral Castle at Homburg attracted the attention of some passer-by, who noticed the fragmentary Latin inscription on its surface, which, on examination, proved that it had been used as a Roman "votive-stone" many centuries before the existence of either Homburg or its castle. After considerable trouble and research it was ascertained that this particular stone, with many of its companions, had been brought to its present resting-place from the Saalburg, the fact that the stones were already cut and dressed being suggestive of a saving of labor rather than of inquiry as to its origin. This discovery gave the first impulse to antiquarian industry, and a number of interesting objects rewarded the labors of the explorer. Cinerary urns in perfect condition, lamps, arms, coins in great abundance, were uncovered, and in great part carried away until lack of means, wars and other causes, combined to stop further explorations. In 1817 some laborers employed by the government in the construction of a high-road to Usingen came across an urn containing over five hundred Roman coins of the first and second centuries after Christ; but, strangely enough, this important discovery added no new life to the abandoned work of exploration, which still slumbered until about 1860, when a regular system of excavation was undertaken either by the government or under its auspices, and has been quietly and slowly prosecuted up to the present time. From the results of these labors—although but a very small portion of the ground has been uncovered—we are enabled to form a pretty accurate idea of the appearance of and the doings in this old Roman outpost and settlement.—*Appletons' Journal for June.*

POURING OIL ON THE TROUBLED WATERS.

The idea expressed in the above heading, though commonly held to be of sacred origin, or as merely a poetical manner of expressing a commonplace occurrence, may nevertheless be taken literally as well as figuratively, it being as a matter of fact, a saying which has satisfactory groundwork in natural facts. It was recently stated in evidence before the Commissioners appointed to inquire into the herring fisheries of Scotland that the practice of pouring a quantity of oil from a boat on to the surface of the sea during heavy weather had the immediate effect of calming the waters and relieving the boat from the danger of heavy broken water. "But," added one of the witnesses, "although the oil has this effect for a time, the sea becomes rougher afterward, and so the advantage of adopting the plan is practically not very great." It is more than probable that this latter statement can be explained by the law of comparisons. The oil cast out on the weather-side of the boat effectually assuages the violence of the waves, which, instead of breaking over it, glide smoothly under it. Presently the film of oil becomes dispersed, and the waves, again unchecked, appear, by comparison with the late calm, to be still more formidable. A fresh dose of oil would, however, again prove advantageous, but the experiment is seldom repeated, and so the efficacy of the remedy is called into question. The best way of adopting it is to throw overboard a barrel or skin filled with oil, and pierced in two places, to allow of the gradual escape of the contents. This reservoir should be secured by a rope, and kept on the weather-side of the boat, and renewed as often as necessary. The plan is frequently adopted, with the best results, by the native boatmen in the Persian Gulf and in parts of the Indian Ocean, where sudden squalls are apt to spring up.

WHY POPES CHANGE THEIR NAMES.

It is a fact generally known that monks and nuns on assuming their vows, and popes on ascending the Pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitious belief that unless this is done the new Pontiff will not live long. The custom has prevailed since it was inaugurated in 956 by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh Pope to bear that name. Thirty-two years later, in 1555, Marcellus Servius was elected and insisted upon retaining his own name. As Marcellus II., therefore, he ascended the throne on the 9th of April. He was a young man and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no Pope has ventured to offend against the tradition. It is a little singular that while the name John has been a favorite one, no less than twenty-two popes having chosen it, none have chosen it since the death of John XXII., in 1416. The first Pope bearing the name Pius took the position in 142, and the name did not re-appear after his death till 1458. The original name of Pius IX., the late Pope, was Giovanni Maria Mastai-Ferretti.

Selections.

Silence is vocal, if we listen well.
From morn to night, from night to morn again,
With fine articulations.

It is a great blunder in the pursuit of happiness not to know when we have got it; that is, not to be content with a reasonable and possible measure of it.

Right is right, though only one man in a thousand pursues it; and wrong will be forever wrong, though it be the allowed practice of the other nine hundred and ninety-nine.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

There are two modes of establishing our reputation—to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will invariably be accompanied by the latter.—*Colton.*

The Church is God's jewelry—His working house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendent He hath oftenest His tools upon them.

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven:
All's right with the world.
—*Robert Browning.*

It is good and beautiful to be humble, but sometimes people talk in a deprecating way of themselves, when it is pride and not humility that moves them. The unconsciousness of true lowliness is something with which they are acquainted, since all their self depreciation is but selfishness appearing in a stolen costume.—*United Presbyterian.*

Science and Art.

During the Austrian Arctic expedition careful comparisons were made of the observations of wind and barometrical pressure at the time of auroral displays, but nothing was found to indicate any connection between aurora and weather.

If a string telephone with a parchment membrane be united at any point of a Bell telephone, one may hear through it a person using the Bell telephone. Several string telephones may thus be employed with good effect. It is worthy of note that the voices of women and children can be heard best with telephones having plates of three to five centimeters in diameter, and the voices of men with those having plates of six to eight centimeters. When the gamut is sung into a telephone with a large vibrating plate, the lowest notes are easily heard while the higher become less distinct. With a small plate the plates are reversed.

Mr. Herbert Miller, an Englishman, is amusing himself with a bullet-proof shield, which is thus described: The shield is of bullet-proof steel, swinging on the axletree of two light wheels and containing four loop-holes. Its entire weight is about 150 pounds. Two front rank men, laying their hands upon the axletree, push it before them, their rifles being placed in rack in the shield. Then two rear rank men follow closely, rifle in hand, being protected as well as the front rank men from direct fire. When the "commence firing" is sounded, the two front rank men take their rifles from the racks, and in the old kneeling position, fire through two loop-holes in the middle of the shield. The rear rank men fire through the upper loop-holes, the whole two files being in the position of a double rank firing with "front rank kneeling."

WALL-PAINTING IN SWITZERLAND.—A short time ago at Neunkirch, in the canton of Schaffhausen, the tearing down of a building next the Little Mountain Church disclosed a painting on the outside of the church wall. It represented a mountain landscape with figures, very indistinct, in the foreground, and a city in the background supposed to be Jerusalem In the church three other paintings have been found on the walls of the choir. From internal evidence afforded by the pictures in the costumes of the figures and the style of work, it is supposed that they date from the beginning of the sixteenth century, just before the Reformation began. The style of drawing is coarse and is as crude as the conception of the subjects or the colors used in portraying them. As in other mural decorations of the period the outlines are marked by thick pencil marks, black being used for landscape and accessories, and red for flesh. It is assumed that they were made by one or more of the painters, on day wages, who at that time were roaming through the country in large numbers.—*Exchange.*

Personal.

Canon Wilberforce is about to build at Southampton a memorial church to his father, the late Bishop Wilberforce. The Prince of Wales will lay the dedication stone.

The Emperor of Germany and the fiance, have notified Queen Victoria of their consent to the betrothal of the Duke of Connaught to Princess Louise, third and youngest daughter of Prince Frederick Charles of Prussia.

Mr. Thurlow Weed, in a letter to the New York *Tribune*, relates that the late Professor Henry, as a young man in Albany, showed great dramatic ability, and had actually made an engagement with the manager of the Green Street Theatre when Dr. Romeyn Beck, then principal of the Albany Academy, induced him to abandon this purpose, and to enter upon that course of study which ultimately led to his high place in science.

Carlyle's wife is described by Miss Stebbin's in her newly-published biography of Charlotte Cushman, as a "clever, witty, calm, cool, unsmiling, unsparing" woman—a description she obtained from Miss Cushman, who knew Mrs. C. well. Whenever Carlyle himself got to talking at tea, with no indication of ever stopping, his wife would sit quietly listening, renew his cup, and sometimes drop a judicious word edgeways, to flavor the conversation. But when she was alone, and herself the entertainer, says Miss Stebbins, "one became aware of all the self-abnegation she practiced, for she was herself a remarkably brilliant talker, and the stories of quaint wit and wisdom which she poured forth, the marvelous memory which she displayed, were, in the minds of many, quite as remarkable and even more entertaining than the majestic utterances of her gifted husband. It was said that those who came to sit at his feet remained at hers."—*Independent.*

Books and Periodicals.

APHORISMS ON THE MENTAL CULTURE AND TRAINING OF A CHILD, and on various other subjects relating to Health and Happiness Addressed to Parents. By Pyle Henry Chavasse, Fellow of the Royal College of Surgeons in England, etc., etc. Philadelphia: Lindsay and Blakiston. 1873. Pp. 286. Price $1.00.

This is not a treatise on medicine, such as Lindsay and Blakiston are giving to the public from time to time, from pens of well known scientific men of the regular profession, but as the title says, a book of "Aphorisms," which will be of interest to people who entrust their physical ailments to their physicians. It is a collection of sayings from men of all ages, and is, as might be expected, full of wisdom.

CHILD AND WOMAN, from the German of Clementine Helm. By I. Zitella Cooke. Philadelphia: James A. Moore, 1220 Sansom St. 1878. Pp. 428.

Mr. Moore has given to the public one of Clementine Helm's Books, which has never before been published in English, and this it appears from an announcement is to be followed by others from the same author. The translator has been exceedingly happy in the rendering of the volume before us, and it will be read with interest and profit. The mechanical execution of the work is all that could be desired.

SCRIBNER'S MONTHLY, an Illustrated Magazine for the People. Conducted by J. G. Holland. June, 1878. Contents: George Cruikshank. Illus.; His Inheritance. XI.; A White Day and a Red Fox; The Story of Lesken. Illus.; A New American Industry; Maurice de Guérin; That Same Old 'Coon. Illus.; Roxy VIII. Illus.; May; June; The Engraver; The Eleventh Hour; Hugh Latimer; Bird-Architecture. II. Illus.; Night and Morning; Misery's Pear-Tree. Illus.; After the Quarrel; Lying as a Fine Art; Home-seeking; War Contrasts; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-à-Brac. Illus. This whole number is interesting. Any one acquainted with some phases of Southern life will enjoy "That same Old 'Coon." Scribner & Co., New York.

Contents of ST. NICHOLAS for June, 1878: Frontispiece. "A Brave Girl;" A Triumph. Poem. One Saturday. Illus.; Mrs. Peter Piper's Pickles. Illus.; Under the Lilacs. Chapters XIV., XV. Illus.; Master Montezuma. Illus.; A Long Journey. Verses; The Little Red Canal-boat. Illus.; The Butterfly Chase. Poem; How to make a Telephone. Illus.; Only a Doll. Poem. Illus.; Dab Kinzer. Chapters I., II., III., IV. Illus.; Making Ready for a Cruise. Picture; How Willy Wolly went A-Fishing. Verses. Illus.; Crumbs from Older Reading. III.; Jack-in-the-Pulpit; For Very Little Folks. Illus.; The Letter-Box; The Riddle Box. Illus. Scribner & Co., New York.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending May 18th and 25th respectively, have the following noteworthy contents: Lecky's "History of England in the Eighteenth Century," *Quarterly Review;* From the Quirinal to the Vatican, *Macmillan;* Macleod of Dare, by William Black, parts VIII. and IX., from advance sheets; Popular Buddhism according to the Chinese Canon, *Westminster Review;* The Poetry of Doubt.—Arnold and Clough, *Church Quarterly;* Second Sight, a story by Rudolph Lindau, translated for *The Living Age;* Thomas Arnold, D. D., by Canon Farrar, *Macmillan;* The Comet, a story by Marie Orm, *Argosy;* The China-Clay Industry of Cornwall and Devon, by J. H. Collins, F. G. S., Secretary of the Royal Institution of Cornwall, *Popular Science Review;* The Apollo Belvedere, *New Quarterly;* Flowers of Anglo-Indian Literature, *St. James' Magazine;* Canossa, *Cornhill;* The Luxury of Reading Old Novels, *Spectator;* Courtesy at Home, *Saturday Review;* The Chinese Reconquest of Eastern Turkestan, *Spectator;* and the usual select poetry and miscellany.

For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; or for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

HARPER'S BAZAR AND HARPER'S WEEKLY seem to grow in favor. Arrangements have been made by the publishers to furnish their "*Magazine*," "*Bazar*" and "*Weekly*" to one address for $10, or two of them for $7 per year, postage free.

The Messenger.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. J. M. TITZEL, Rev. E. E. HIGBEE, D. D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, MAY 29, 1878.

"A TRUCE OF GOD."

The meeting of the General Synod last week, at which, according to the predictions of some and the fears of all, issues would be presented in some such shape as to disturb the Church, turned out to be a peace Congress, at which every one was pleased and encouraged. The paper which we print elsewhere as presented by Dr. C. Z. Weiser, without especial conference with any one, seemed to find a response in every heart, and it was soon apparent that it would be adopted with great unanimity. This expectation was fully realized. Even those who had misgivings in regard to the action at first, were led after due consideration to endorse it, so that it must be regarded as expressing the sense of the entire Synod. While the matter was under consideration the utmost solemnity prevailed; every one seemed to realize how much depended on it; and when at last arrangements were made to carry out the provisions of the resolution, earnest prayers were offered for future help and guidance, and there went up to God such a hymn of praise, as reminded one of ancient Israel's song in time of deliverance.

The Synod that took this action was not composed of men likely to indulge in mere sentimentality, or to be carried away by impulses. They have been recognized generally as men of deep, earnest convictions; men who know too much to think that Church-union, as *they* apprehend it, is to be accomplished by passing resolutions. They realized even after the unanimous vote had been taken, that the work of promoting peace and harmony was yet to be done. But they had all shown a willingness to make a "beginning of the end," to a strife which, wherever the right might be, could not be terminated while ministers were in supposed hostile attitude to one another and their people confused by the blinding mists of prejudice and misunderstanding.

The action of the Synod in providing for the commission described in Dr. Weiser's paper, gave tone and character to all the proceedings of the sessions at Lancaster, and we believe they will have a most wholesome effect upon the Church at large. It is not to be expected that all differences will be adjusted at once. We are not foolish enough to suppose, that the hand that pens these lines will not be still in death before the forms of public worship in our Church are fully settled, or that much younger persons will not become grey in the service of God before all traces of former contention are obliterated. But those whose heads are now blossoming like the almond tree, may go down to the grave in hope that there will be an end to a controversy which has unfortunately arrayed brethren of the same communion against one another.

And we ought to be satisfied to allow years for the determination of matters of so much importance. Meanwhile, our ministers, of whatever opinion, will be able to go to work without the discouraging fear, that all that they honestly do will be neutralized by those who may differ from them. The spirit of distrust will be banished; a calmer exchange of views will show perhaps that differences have not been so great after all. Mutual concessions will be made, and a nearer agreement attained. There will be a growing spirit of conciliation without an abandonment of principles; the past, with its history will be gathered up and every thing will come to a more satisfactory expression. This higher, better understanding will, we think, prevent forever the resuscitation of old dislikes, and a happier day will dawn upon our Church.

A GLANCE FROM THE GALLERIES.

We spent half an hour one evening last week, in the gallery of the First Reformed Church in Lancaster, Pa., looking down upon the Synod. To any one of a contemplative turn of mind, and at all acquainted with the ministry of our Church for the last two decades, this point of observation could not but afford an interesting study. The first impressions on the mind were suggestive of the growth of our Zion and the changes that time has brought. The fathers of the Church—those who were engaged in the work, before our institutions of learning were established, have all passed away, and the oldest members of the Synod are those who commenced their studies at York. Some of the members of the present District German Synods have received their education in European schools, but most of the ministers now in active service, are children of the Seminary of the old Synod of the United States and of the younger schools manned by its Alumni.

Long after the formation of the Ohio Synod, which seems at first to have been necessitated by the fact that the Classes had no right to give license, and that all candidates were compelled to perform long and tedious journeys to the mother Synod, the men and the chief interests of the Church were bound to the one ecclesiastical court; and those who attended its annual sessions were sure to meet most of our ministers. With enlargement, however, there have naturally come separations, so that those East and West have not been so frequently seen in the same assembly. The meetings of the General Synods, have, however, brought many of them together, from time to time; but after the flight of years the changes in persons seem very palpable. Pupils have become instructors, young men have grown old, and a later generation is filling up the ranks behind them. Those who entered the ministry about the middle of this century glance at the grey hairs of their school-mates, and are led to realize the meaning of their own whitening locks. They know who are to form the next crop of superannuated men, and some touch of physical infirmity gives them intimation of the way the apple feels when it is ready to fall. And then what memories come peering out from the shadowy realms of the past; what recollections of earlier days with their impressions, of individual peculiarities and school-day incidents! How the Kaleidoscope seems to shift at every turn of the hand, and how attempered with kindness every thought becomes!

It seems to us that our Church has had, as a whole, a very earnest class of men in her ministry. In the midst of hard work and self-denials, they have persevered, and the result will be known only when the day of crowning comes. The cessation from labor is not yet; but the exhortations to fidelity are sweetened by the promised reward. And one thing that ought to cheer us, is the number of young men who stand ready to take the places of those who may be called home. A man who has passed the prime of life hardly knows the names of half his fellow-laborers in the field, but he loves them none the less, and is glad to recognize them, as those upon whom the mantle of departing prophets will fall.

GUARDIAN.

The June number of "Guardian," which was distributed last week, is one of much interest and excellence. The editorial notes, with which it opens, are full of pith and instruction. The editor furnishes three articles, one on "The Clerical Code of John Wesley," another entitled "An Unchristian Endeavor," and a third, "The End of a Bad Man." Professor W. M. Reily, of Palatinate College, furnishes a good article on "What Hegel thought of Music," and O. N. Worden, one on "Dr. Harbaugh—Thirty Years Ago." A few choice selections make up the remaining contents of the Miscellaneous department. The Sunday School Department, besides the usual Scripture Lessons, with Comments on them, contains a number of short articles, bearing upon the interests of Sunday Schools. F.

LATE GENERAL SYNOD.

The General Synod at Lancaster, Pa., brought its triennial sessions to a close at noon on Thursday last. They were most harmonious and wide-reaching in their results. Many of the friends of the Church, prior to the meeting of Synod, anticipated stormy sessions and even divisions ending in the rupture of the Church. These fears were not realized. Better counsels prevailed. The great Head of the Church was evidently present with His divine influences, controlling the hearts and minds of His servants.

When the members came together, they looked at each other with apparent suspicion for a short time. The hosts of the two tendencies, as they are called, were marshalled and found to be equal. The folly of biting and devouring each other, and along with this, destroying the heritage of God, was soon felt. The tocsin of a truce, looking in the direction of peace, was sounded. It met with an immediate response in the hearts of many, and the few, who hesitated at first, doubtless from the unexpectedness of such a thing, soon fell in with the general current.

An entirely new complexion was thus given to all the subsequent proceedings. Everything looked to the accomplishment of the one generally and ardently desired result. As a consequence, the business went forward most harmoniously. No dividing issues were raised. Not a single appeal was taken from the chair, nor were the yeas and nays called, on any vote. All complaints, growing out of the disturbing elements in the Church, were withdrawn, and the brethren seemed to vie with each other in their efforts to make all things contribute to the promotion of true harmony.

The prospects for an abiding and far reaching peace in the Church, are most encouraging. That the present pleasing expectations, however, may be realized, it is requisite, that in the future all irritating issues be studiously avoided, and that every one "Study the things which make for peace," by heartily co-operating in carrying out the measures, which have been so happily inaugurated, for the accomplishment of the noble end in view. This, we believe, will be done, and the most happy results will soon be seen and felt.

God's true children in the Church have evidently been holding up her interests before the Heavenly throne in humble and earnest prayer. So far a favoring answer has been returned. Their continued supplications are still needed, and will doubtless be offered. Those to whom the management of the measures adopted has been entrusted, will need special divine guidance, and for them this should be earnestly sought. Let then God's people, with thankful hearts for what has thus far been realized, continue instant in prayer.

The usual report of the proceedings of Synod, commenced in last week's issue, and brought to a close in the present number, will, we trust, possess more than ordinary interest for the most of our readers. F.

THE PRESBYTERIAN ASSEMBLY AND THE APOSTLES' CREED.

The General Assembly of the Presbyterian Church which was overtured to strike out the clause "He descended into Hell" from the Apostles' Creed, indefinitely postponed the consideration of the whole subject, thus virtually refusing to grant the request of the petitioners. Dr. Allison, editor of the *Presbyterian Banner*, in his speech in favor of retaining the clause, said:

"Creeds are of two kinds: (1) To distinguish the Church from the world—Christians from Pagans and Jews. (2) To distinguish between persons professing to be Christians and against certain errors. To the first belongs the Apostles' Creed, which began to be formed in the second century, and took its present form at least as early as the year 400, was first used in the Greek Church at Antioch, was adopted by the Latin Church in the eleventh century, was approved by all the Protestant Churches at the Reformation, by the Westminster Assembly of Divines, by the General Assembly of the Presbyterian Church at its organization in 1789, and when its Confession of Faith was revised in 1802. Romanists, Greeks, Lutherans, Reformed Presbyterians, Congregationalists, Methodists, in fact all denominations claiming to be Christians, use this creed as it now is. It is an expression of the common faith of Christendom. It has been a recognized symbol of the faith of the whole Church for fifteen hundred years, and of the Presbyterian Church for 330 years. The meaning of the phrase 'descended into hell' is explained in the note under the creed in our book, also in the answer to the 50th question of the Larger Catechism; so that it cannot possibly teach error. Why assail this oldest creed of Christendom, at a time when the friends of truth are loudly called upon to stand by the old forms of doctrine? The agitation, moreover, would be useless; for consistency would require a change also in the answer to the 50th question in the Larger Catechism, and in the 9th chapter of the Directory for Worship. To these the Presbyteries would not consent, for there would then be no end to the changes asked for in our forms of doctrine."

"And why remove the expression from the Creed when it would still remain in our English Bible, where it occurs at least three times? Ps. xvi. 10; Acts ii. 27, 31."

"Moreover, illogical though it be, there is a class of minds, and not a small one, which would regard the removal of this phrase from the creed as a weakening of the Presbyterian Church on the subject of future punishment. Of this there can be no doubt."

"To grant this overture, then, will do no good; it will separate us from all Christendom in the matter of a recognized expression of belief which we all now hold in common; and it will give occasion for the enemies of orthodoxy to take encouragement."

Notes and Quotes.

Our columns this week will be found to be largely occupied by reports of the proceedings of the General Synod which has just closed its sessions. There could be no news of more general interest to the Church, and we are glad to be able to present it complete without delay.

In a letter to Dr. Newman, Mr. Froude, the historian, says that "the principle of gravitation is only looked upon now as an hypothesis by all careful minds," and, further, that it would be far better if all mankind could agree "to hold their opinions as mere hypotheses."

THE GENERAL SYNOD.

The pulpits of various churches in the city of Lancaster were occupied by members of Synod on Sunday. The sacrament of the Lord's Supper was administered in the First Reformed Church. A sermon was preached in the English language by the Rev. Dr. D. Van Horne, and another in the German language by the Rev. Dr. P. Greding. In the distribution of the elements, several of the ministerial brethren participated. In the afternoon, special services were held in several churches with their Sunday-schools. In the evening, a missionary meeting was held, at which a number of addresses were delivered and a collection taken up in aid of missions.

Monday Morning Session.

An overture was reported from the Synod of the Potomac, asking Synod to take measures to have the Constitution of the Church so amended in regard to the representation in the District Synods, as to allow each District Synod to fix the basis and method of representation at its own sessions, whilst that of the General Synod remains as it is at present. It was referred to a committee to report a minute on the subject

The Synod resolved to take measures to have itself represented in the General Council of Reformed Churches, to be held in Philadelphia in 1880. In this connection, the Rev. Dr. P. Schaff, who was present, by special request, gave the Synod an account of the origin, nature, design and operations of the Council.

The morning session was mainly taken up with receiving and acting upon reports of Committees on the Minutes of the several District Synods.

The triennial report of the Board of Missions was presented through the Rev. Dr. G. B Russell, and referred to the Committee on Missions.

Monday Afternoon Session.

At the opening of Synod, an election was held for delegates to Corresponding Bodies, and members of the several Boards connected with Synod, with the following result:

DELEGATES TO CORRESPONDING BODIES.

General Synod of the Reformed Church in America: Rev. Dr. J. H. A. Bomberger, *primarius*, and Rev. D. Y. Heisler, *secundus*.

General Synod of Evangelical Lutheran Church: Rev. E. R. Eschbach, *primarius*, and Rev. Dr. I. H. Reiter, *secundus*.

Triennial Synod of Moravian Church: Rev. Dr. B. Bausman, *primarius*, and Rev. Dr. G. Wolff, *secundus*.

Evangelical Synod of America: Rev. John Bachman, *primarius*, and Rev. L. Praikshatis, *secundus*.

BOARD OF HOME MISSIONS.

Rev Dr. J. O. Miller, Dr. G. B. Russell, G. H. Johnston, W. H. H. Snyder, Dr. J. Kuelling, C. R. Dieffenbacher and J. M. Titzel; Elders C. Santee, W. D. Gross, D. W. Gross and C. M. Boush.

BOARD OF FOREIGN MISSIONS.

Rev Dr. T. S. Johnston, Dr. B Bausman, Dr. J. H. A. Bomberger, Dr. J. W. Santee, Dr. C. H. Leinbach, Dr. C. Z. Weiser, Dr. D. Van Horne, and Dr. N. Gehr; Elders G. S. Griffith, R. F. Kelker, G. Gelbach, and W. H. Seibert.

BOARD OF DIRECTORS ORPHAN HOMES.

Dr. W. F. Hoffman.

The Eastern German Synod, as reported by the Committee on the Minutes of the German Synods, requested Synod to have the several Liturgies and Hymn Books, the provisional use of which is now allowed, sent down to the several Classes for adoption or rejection. The subject was referred to a special committee, and made the order of the day for to-morrow morning at 10 o clock.

A large portion of the afternoon session was occupied in receiving the report of the Committee on Official Reports from the Classes, which gave rise to the appointment of a number of special committees, to which subjects brought to the attention of Synod were referred.

Evening Session.

Soon after the opening of the session, a paper was submitted by the Rev. Dr. C. Z. Weiser, which gave rise to a lengthy and earnest discussion. The paper was intended to serve as initiatory to a series of measures looking to the adjustment of the theological and other difficulties, which have agitated the Church for a number of years. Whilst there was some difference of opinion in regard to the details of the measures to be adopted, but one sentiment seemed to prevail in regard to the desirableness of the specific object in view. At the close of the discussion, the paper was unanimously adopted. The paper is as follows:

Inasmuch as the Master hand did not neglect to portray, in advance, the evil that must of necessity adhere to and intermingle with His Kingdom, to such a degree as that nothing less than a system absolutely safe in its own excellence could endure; as Holy Writ does not hide or cloak the delinquencies of any one of its characters; as the history of the primitive Church records the sins of its day; as all faithful records of the internal state of the existing churches of the land and the world, in every age, reveal contentions so sharp that partings asunder (Acts xvi. 39) and withstandings face to face transpired (Gal. ii. 2)—the Reformed Church in the United States may not ignore the differences within its bounds, but confesses and laments over them.

Furthermore—Warned, on the one hand, by the evils already harvested from the seeds of controversy sown and the impending ecclesiastical suicide, if we bite and devour our inheritance (Gal. v. 15); admonished, on the other, by the more dextrous expedients of the wiser children of this world (Luke xxi. 8); guided by the harmonizing councils and diets, from the primitive Synod at Jerusalem onward; entreated by the gracious memory of a once harmonious Church; drawn by the tender ties of a common ancestry and creed; attracted by the grand results which must accrue by a more excellent way of charity, in a new inspiration of pastors and their flocks, in a revival of life and energy in its charitable, theological and literary institutions, in its Missionary and Publication Boards, as well as in the unification of the Church; and, finally, left without election by the spirit of our Lord's new command (John xiii. 34). Therefore, it is hereby ordered by the General Synod of the Reformed Church in the United States, now in session in the city of Lancaster, Pa., that a Commission be created by the several District Synods consisting of a representation from the six several District Synods, after the ratio of Church membership within their respective bounds—each representation to be partly ministerial and partly lay, which Commission, in which the two tendencies shall be proportionately represented, shall consider and solemnly deliberate over all matters in controversy within the Church, with a view of devising a plan of amicable adjustment to be reported to the next General Synod, on some such basis of mutual agreement as shall commend itself as best to the mind of the said Commission guaranteeing unity in essentials, liberty in doubtful, and charity in all things pertaining to the Church.

Tuesday Morning Session.

The report of the committee to whom had been referred the overture from the Eastern German Synod, in regard to sending down the several Liturgies and Hymn Books, the provisional use of which has been allowed, to the Classes for their adoption or rejection, which was made the order of the day for 10 o'clock this morning, was received. It occasioned considerable discussion. The committee recommended that, in view of the action taken by the Synod last evening, it was not deemed desirable to press this question at the present time. Pending a motion of reference to the Commission to be appointed in virtue of the paper adopted last evening, the subject was laid on the table, until arrangements are made for the appointment of said Commission.

Rev. Dr. N. Gehr, Dr. G. W. Williard, Dr. G. W. Welker, Dr. B. Bausman, M. G. I. Stern, and A E. Truxall, and Elders J. Hilbish, H. C. Hoover and C. M. Boush were appointed a committee to whom shall be referred the Commission paper, with instructions to report to this Synod the method by which the contemplated details therein shall be determined.

The Committee on Correspondence with Sister Churches reported a communication from the Rev. Dr. A. H. Lochman, delegate from the General Synod of the Evangelical Lutheran Church, in which he expresses his deep interest in the progress and welfare of the Reformed Church, and his regret, that cir-

cumstances are such as to prevent him from being in attendance on the sessions of this Synod.

Tuesday Afternoon Session.

The session was opened with special prayer, having particular reference to the efforts now in progress, looking to the adjustment of the differences existing in the Church Prayer was offered in the German language by the Rev. J. G. Neuber, and in the English language by the Rev. Dr. S. Mease.

The order of the day for 3 o'clock this afternoon, the report of the Committee on the Revision of the Constitution, was taken up. A number of amendments were proposed, seven of which were adopted, the most important of which provides for obtaining the result of the action of the Classes on items sent down to them for their adoption or rejection, through the District Synods, instead of through the official reports of the delegates, as at present. *Evening Session.*

The leading portion of the report of the Committee on Revision of the Constitution, providing for "A Court of Appeal," was laid over for further consideration until the next meeting of the General Synod, and the Stated Clerk was instructed, in the mean time, to have it published at least once during each intervening year in the papers of the Church. The following articles proposed to be added to the present Constitution, are intended to provide for the contemplated Court of Appeal.

PART V.

COURT OF APPEAL.

Article 145 Each District Synod shall elect as judges one minister and one elder to serve for six years, and one minister and one elder to serve for twelve years, and every six years after the first election, one minister and one elder shall be elected by each District Synod to serve for twelve years; vacancies are to be filled by the District Synod for an unexpired term.

Article 146. The judges elected shall form the Court of Appeal for the Reformed Church in the United States, for the hearing of appeals from decisions of District Synods and of complaints, wherein the General Synod under the Constitution and usages of the Reformed Church has jurisdiction, which jurisdiction is hereby transfered to the Court of Appeal.

Article 147. The Court of Appeal shall hold regular yearly sessions at such time and place as determined by the judges. The time and place of each session shall be announced in at least two papers of the Church three times, two months previous. Seven judges from four different District Synods, four being ministers and three elders, shall be a quorum to form a court; one of them shall preside, one shall make up the record of the court, and one shall reduce the testimony to writing. The court shall, before rising, appoint the time and place for the next court, and the last presiding judge shall see it properly announced. If there is no business for the court for a yearly session, one judge shall, at the time and place appointed for the session, appoint the time and place for the next yearly session and announce the same as herein provided. The yearly sessions of the court should be attended by as many of the judges as possible, and it shall be the duty of each judge to see and ascertain, that no yearly session is without a quorum, if there is business for the court.

Article 148. The Stated Clerks of District Synods shall have the record and papers in all cases of appeal before the Court of Appeal at the opening of the session following the appeal, either by the original or by certified copy thereof.

All complaints to General Synod shall be heard by the Court of Appeal, the plaintiff having filed a copy of his complaint with the last presiding judge, and delivered a copy of it to every person complained of or to the presiding officer of the institution or judicatory complained of, thirty days before the opening of court.

Article 149. The decisions of the Court of Appeal shall be in writing, signed by a majority of the members present. It shall be filed with the Stated Clerk of General Synod, who shall publish it in at least two papers, organs of the Church, and it shall be final, unless an appeal is filed with the Stated Clerk of General Synod, thirty days after the first publication thereof, clearly and fully setting forth the errors claimed, and also a copy of it delivered to the opposite party within the same time. Such appeal shall be heard before General Synod at its next sessions in the manner following: viz: 1. Complaint and pleadings. 2. The evidence in the case reduced to writing, and had before the Court of Appeal. 3. The decision of the Court of Appeal. 4. Appeal and errors assigned. 5. The argument of appellant, of which he must have delivered a copy to the appellee at least ten days previous. 6. The argument of appellee. Whereupon the Synod, after prayerful consideration, shall decide the matter without any debate whatever. The question to be decided shall in all cases be, "Shall the decision of the Court be sustained?" If answered in the affirmative, the matter is settled finally, and the judgment of the Court stands; if in the negative, the case shall go back to the Court of Appeal for a rehearing and reconsideration, with such instructions as the General Synod may give.

Article 150. Appeals from a Classis to a District Synod may, upon suggestion of either party, be heard by two or more judges, one a minister, and the other an elder of the respective District Synod, if the party notifies all the judges of the District Synod and the adverse party or parties of the time and place of the meeting of the Court at least thirty days previous to the hearing. The party calling this Court shall cause the Stated Clerk of Classis, where the appeal was entered, to have the record of Classis and the papers in the case before said Court. The testimony given at such hearing shall be reduced to writing, and a regular record shall be made of the proceedings of the Court, which, with the decision of the Court, shall be filed with the Stated Clerk of District Synod. Appeals, and further proceedings thereon by District Synod, may be had in manner as provided for in Article 149, in the case of General Synod, subject, however, to appeal to the higher judicatory. Complaints to a District Synod may be referred to two or more of the judges of the District Synod for a hearing, who shall proceed thereon as herein provided, notifying the parties interested of time and place of hearing.

Article 151. Appeals from the decisions of the consistories or complaints to a Classis may by Classis at any of its meetings, be referred to one or more of the judges of the District Synod to which the Classis belongs, Classis notifying the parties and the judges of the reference and of the time and place of hearing. The proceedings in such cases shall be in manner as indicated in the foregoing articles.

Article 152. Testimony given in a lower judicatory reduced to writing and properly authenticated shall be good in appeals. No new testimony shall be admitted in appeals, except the opposite party has been notified of the subject matter of the new evidence, offered at least fifteen days previous. A judge personally interested in a case, or having relatives interested therein as parties, shall decline acting in the case. The Judges shall in no case receive any compensation for their time and labor, but each judge shall receive from his District Synod reimbursement of actual expenditures had in attending to his official duties.

Article 153. The Court of Appeal may adopt such rules to govern its proceedings in all its branches, as are not contrary to the Constitution and established usages of the Church. These rules shall be published in two papers of the Church at least one month before each yearly session of the Court.

The following addition to the thirtieth article of the Constitution was also sent down to the Classes for their adoption or rejection:

"Should any of the lower judicatories pass action of censure or reproof upon an individual, or any party in the Church, in their absence, the Clerk of said judicatory shall give those concerned immediate notice of such action; and should they feel aggrieved by it, they shall have ten days time from receiving notice for entering complaint to the officers of said judicatory, and ten days further time for lodging their reasons therefor."

The committee appointed to provide the details for carrying out the plan proposed in the paper last evening, looking to the adjustment of the difficulties existing in the Church, submitted their report. It gave rise to considerable discussion, and was, with some amendments, adopted with great unanimity. The report contains the following items:

1) The basis of the representation in the Commission shall be as follows, viz.: District Synods having ten thousand communicant members or less shall be entitled to two delegates one minister and one elder; District Synods having from ten to forty thousand communicants, four delegates, two ministers and two elders; District Synods having more than forty thousand communicant members, six delegates, three ministers and three elders.

2) The General Synod earnestly recommends to the District Synods, in the appointment of their respective delegations to the Commission, to pay due regard to a minority tendency, wherever such may exist.

The President of this General Synod shall be the temporary chairman of the Commission for the purpose of convening and organizing the same on the last Wednesday of November, 1879, in the city of Harrisburg, Pa., at 7 o'clock, P. M., of said day.

4) A majority of the Commission, representing at least four District Synods, shall be a quorum to transact business.

A the close of the action on this paper, the Synod united in special prayer, in which it was led in the German language by the Rev. Dr. J. Kuelling, and in the English language by the Rev. Dr. J. H. A. Bomberger.

Wednesday Morning Session.

An appeal of the Rev. J. H. Derr from the decision of the Synod of Ohio, involving the validity of the ordination of one of its members, was taken up. After considerable discussion, the case was dismissed because the appellant failed to have the evidence relating to it, before the Synod.

A committee was appointed to prepare a deliverance on the validity of the ordination of ministers, received at the hands of bodies of a separatistic character, with instructions to report at the next triennial sessions of this Synod. The committee consists of the Rev. Drs. G. W. Welker, S. R. Fisher, H. Rust, G. B. Russell and J. Kuelling.

A paper was offered providing for special religious services at the opening of the session this evening, bearing upon the present movements looking to the peace and prosperity of the Church.

Wednesday Afternoon Session.

The report of the committee, to whom had been referred the request of the Eastern German Synod in regard to the Liturgies and Hymn Books, the provisional use of which has been allowed in the churches, which had been laid on the table, was taken up and adopted. In compliance with the recommendation of the committee, the request of said Synod was referred to the commission, appointed to provide for the adjustment of the difficulties existing in the Church.

The following paper was offered and adopted:

Whereas, under the guidance of the Great Head of the Church, this General Synod, with cordial unanimity, has inaugurated measures designed to restore harmony and peace within its bounds, therefore

Resolved, That the ministers and members represented in this Synod be admonished to use their official and personal influence for the cultivation of mutual confidence and peace.

Resolved, That the editors of our Church periodicals be requested, as far as possible, to infuse a spirit of conciliation and concord into their publications.

Resolved, That the professors of our Classical, collegiate, and theological institutions, are requested to cultivate such a spirit of charitableness and peace in the minds of their students, as are contemplated in the aforesaid conciliatory measures adopted by this Synod.

Resolved, That this General Synod most earnestly requests the members of all the ecclesiastical bodies under its supervision, in the deliberations and decisions of their regular and special meetings, to have a due regard for each other's conscientious convictions, and as far as possible to conduct their business, so as to cultivate and advance the cause of peace and good will among the congregations and people of our Reformed Zion.

In connection with the action of Synod on the report of the Committee on Missions, resolutions were adopted, expressing it as the sense of the Synod that all the Home Missions of the Church should be brought under the direct control of the General Synod's Board of Home Missions as speedily as possible; in the mean time the Boards of Missions of the District Synods are requested to the report to the Board of the General Synod, at least one month before its triennial meeting, a statement of their labors and their financial condition, and each Synod was requested to send a copy of its annual minutes to this Board, and also recommending to all the District Synods and Classes the feasibility of at once organizing missionary societies in all the congregations throughout the Church.

The Sheboygan Classis ask Synod to interest itself in the missionary operations of the Classis among the Indians. At the recommendation of the committee on Missions, the request of the Sheboygan Classis was referred to the favorable consideration of the Board of Foreign Missions.

Evening Session.

The Synod spent half an hour prior to the opening of the session for business, in religious services.

The following paper was adopted at the request of the Synod of the Potomac.

Resolved, That the following article be substituted in the place of Article 50 on the Constitution numbering.

Article 50. The basis and mode of representation in the District Synods shall be determined by each District Synod for itself, with the concurrence of two-thirds of the Classes constituting said Synod in this basis and mode, each Classis shall be included, and the representation shall be composed of an equal number of ministers and elders. Each Classis shall provide for the payment of the traveling expenses of its delegates to Synod.

Resolved, That this amendment to the Constitution be sent down to the Classes for their approval.

The report of the Committee on the State of the Church was received and adopted.

The President announced the following persons as the Synodical Delegates to the General Council of Reformed churches to be held in Philadelphia in 1880.

Synod of the United States: Revs. Drs. J. W Nevin, J. H. A. Bomberger, T. G. Apple and F. W. Kremer, and Elder Jacob Rader.

Synod of Ohio: Revs. Drs. J. H. Good and G. W. Williard, L. H. Kefauver, and Elder T. W. Chapman.

Synod of the Northwest: Revs. L. Praikshatis and C. Schaaf, and Elder H. Tons.

Pittsburgh Synod: Revs. J. M. Titzel and T. J. Barkley, and Elder C. M. Boush.

Synod of the Potomac: Revs. Drs. J. O. Miller and Geo. W. Glessner, and Elder J. P. Reed.

German Synod of the East: Revs. Dr. N. Gehr and J. F. Busche.

Thursday Morning Session.

The Committee on Finance reported the condition of the Treasury, and the assessments made upon the different Synods.

A number of reports from different special committees were received and adopted. They related to matters of minor importance, and hence are not of sufficient general interest, to require special notice.

A series of resolutions was adopted, expressive of the Synod's gratitude to Almighty God for the harmony which had pervaded its sessions, and returning thanks to the consistory of the First Church for the use of their church, in which to hold its sessions, to the members of the Reformed Church of Lancaster and other citizens of the place for the hospitality extended to its members, and to the railroads for allowing its members to pass over their roads at reduced fare.

The sessions were then closed in the usual form by singing the *Gloria in Excelsis*, in which the Synod were led by the choir of the congregation; repeating the Creed in unison, prayer by the Vice Presidents Rev. Dr. P. Greding in the German, and the Rev. Dr. B. Bausman, in the English language, followed by the repetition of the Lord's Prayer in unison, and the Apostolic Benediction by the President. F.

ALLEGHENY CLASSIS.

Allegheny Classis held its seventh annual meeting in Zion's church of the Henshew's charge, Butler county, Pa., May 1st, 1878. The opening sermon was preached by the retiring President, Rev. J Hannabery from Matt. 5: 20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." *Organization.*—Rev. J. M. Souder was elected President; Elder T. J. Craig was re-elected Treasurer; Rev. F. A. Edmonds was elected Corresponding Secretary; Rev. W. F. Lichliter is Stated Clerk.

Parochial Reports.—Parochial reports were read by the several pastors. These reports exhibit the usual phases of pastoral work, earthly struggles and the triumphs of grace, labors and blessings, growth in numbers and in spirituality.

Students for the Ministry.— Reports were received from the students Edward Wingemoth and John Swift, who are at present members of the Freshman class at Mercersburg College. These reports were satisfactory, and Classis recommended the continuance of the appropriation by the Board for the coming year. Mr. J. C. Tinsman being present, presented his report verbally. In relation to his report Classis took the following action:

Resolved, That Classis has heard with satisfaction the statements of student J. C. Tinsman, approves of the course pursued by him during the past year, commends his purpose to meet of himself the expenses attending the remainder of his course of study, and trusts that he may be able to carry forward his collegiate and theological studies without interruption to completion.

Reception and Dismission.—Since the last annual meeting, and at a special meeting held Nov. 14th, 1877, the First United Evangelical Protestant Church, of Mt. Washington, Pittsburgh, Pa., was received into connection with the Reformed Church, and Rev. Charles Knepper installed pastor. This church, now known as the First Reformed Church of Mt. Washington, Pittsburgh, Pa, requested to be dismissed to the Deutsche Classis von West Pennsylvania; and the following action was taken in relation to the request:

Resolved, That the request of the First Reformed Church of Mt. Washington, Pittsburgh, Pa., be granted upon the officers of this Classis receiving notice from a committee consisting of Rev. T. J. Barkley and elder T. J. Craig, that they have complied with the conditions upon which they were received into this Classis. Rev. G. B. Russell, D. D., at his own request was dismissed to the Classis of Maryland.

Church Interests.—The committee on the Middle Lancaster Church property submitted a final report. This property has been recovered to the Reformed Church; the congregation regularly incorporated according to the form of charter provided by the General Synod, and at the request of the members has been connected with the Eastern German Synod. Classis passed resolutions expressing its satisfaction at the result attending the labor of the committee, and tendering them their hearty thanks.

The committee on the Blue Slate Church property reported progress. Classis empowered Henry Kerner sole and only trustee and member of the Blue Slate congregation, and Elder Abraham Moyer, to sell, or buy, or partition said property, and to institute any proceedings they may see fit.

The committee on the McKeesport interest reported and was discontinued. The committee on the church property corner of Smithfield Street and 6th Avenue, Pittsburgh, Pa., was continued, and is now constituted as follows: Rev. H. D. Darbaker, Peter Keil, and T. J. Craig.

Revs. Charles Knepper and T. J. Barkley, and Elder G. F. Rahauser were appointed a committee on the Mansfield interest and adjacent points, with power to take advantage of any opening that may seem favorable to the establishment of the Reformed Church at their places. Revs. F. A. Edmonds and W. B. Sandoe, and Elder Gideon Schlagel, were appointed a committee to look after the interest at Newcastle, Pa.

Classical Requests.—Classis reiterates its action of previous years, calling the attention of consistories to the duty to pay their missionary apportionment quarterly. Classis also calls the attention of its ministers and members to the importance of the work of beneficiary education.

Synodical Requests —The requests of Synod were generally adopted. In relation to the request to make provision for the payment of the apportionment of Classis to meet the $1,000 indemnity voted for the settlement of its publication interests, Classis declined for the present to make the apportionment, and requested Synod to reconsider its action.

Delegates to the General Synod.—Revs. J. Hannabery and J. W. Alspach, and Elders T. J Craig and Geo. F. Rahauser, *primarii;* and Revs. T. J. Barkley and F. A. Edmonds, and Elders Gideon Schlagel and Peter Miller, *secundi.*

Delegates to Pittsburgh Synod.—Revs. T. J. Barkley and T. F. Stauffer, and Elders T. J. Craig, and Geo. F. Rahauser, *primarii;* and Revs F. A. Edmonds and W. F. Lichliter, and Elders Peter Miller and Gideon Schlagel, *Secundi.*

Annual Meeting of Pittsburgh Synod.—In relation to the next annual meeting of Pittsburgh Synod, Classis took the following action:

Whereas, It is the sense of this Classis that it was the purpose of Pittsburgh Synod to meet in convention at its next annual meeting, and that the Synod unintentionally failed to pass a resolution to provide for meeting in convention; and

Whereas, Classis, owing to the small size of Synod when meeting as a delegated body, regards it as necessary to the promotion of the interests of the Church that Synod should meet in convention, and in the circumstances of the Synod's failure to so resolve, in accord with the spirit of the Constitution of the Church; therefore,

Resolved, That Pittsburgh Synod notwithstanding the failure to provide for the same by resolution, should still meet in convention at its annual meeting on Oct. 9th, A. D., 1878, and then by resolution explain the circumstances of its meeting in convention.

Resolved, That this Classis provided the other Classes belonging to Pittsburgh Synod take corresponding action, hereby instructs its ministers to attend, and its charges to send delegated elders to the next annual meeting of Pittsburgh Synod the same as if Synod had resolved to meet in convention.

Resolved, That in the event the other Classes of Synod take action corresponding to the foregoing, the meeting of delegates to represent this Classis in Pittsburgh Synod at its next annual meeting shall be null and void.

Resolved, That a copy of this action be transmitted to the other Classes for their information.

Requests to Synod.—Resolved, That this Classis respectfully requests the General Synod to decide whether or not Art. 57, Sec. II., Chapter II. of the Constitution means, that the President has the right to demand, that parties desiring a special meeting of Classis shall guarantee the payment of expenses of members attending such special meeting, before he issues the call.

Resolved, That Pittsburgh Synod be and is hereby respectfully requested, in making its apportionment of monies to be raised for benevolent purposes, to itemize the apportionment on each Classis, so as to show what amount is apportioned respectively for missions, beneficiary education, contingent expenses, or other specific object.

Divine Services.—Divine service was held every evening during the meeting. On Saturday evening the service was in the interest of Sunday-school work; and on Sunday evening in behalf of the cause of Christian missions. At the preparatory service a beautiful sight was the confirmation of a class of fourteen catechumens. Two others were received into membership by certificate. An interesting incident occurred on Thursday evening just before the opening of the service, when a fine altar cloth, the gift of the younger members of the church, was presented to the congregation on behalf of the donors by Rev. J. McConnell in a neat and appropriate address, which was fittingly responded to in reception by Rev. F. A. Edmonds for the pastor and members. The services were well attended. The meeting of Classis elicited considerable interest on the part of the community; and the sessions being harmonious and pleasant throughout, and the weather good, the meeting was much enjoyed by the delegates and the kind and hospitable people of Henshews.

Annual Meeting.—Classis will hold its eighth annual meeting in Grace Church, Pittsburgh, Pa., May 28th, 1879, at 7½ o'clock, P. M. WM. F. LICHLITER, *Stated Clerk.*

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Spring communions in the North Susquehanna charge, of which Rev. T. Derr is pastor, were largely attended. Forty-two persons were added to the church by confirmation. Of these, twenty-two were added to the Hollenback church, nine to the Nescopeck church, five to Salem church and six to the Mifflin church. The number of communicants was unusually large. The people of this charge remembered their pastor in a donation visit last winter, to the amount of about eighty dollars, for which they have his hearty thanks.

The holy communion was celebrated in Trinity Reformed church, Millersburg, Pa., Rev. J. B. Kerschner, pastor, on the 12th inst. It was an occasion of more than ordinary solemnity and interest. In connection with the preparatory services held on Saturday evening previous, a class of six catechumens was confirmed. In addition to these, eight persons were received by action of the consistory, and one by letter from the Presbyterian Church, making an accession of fifteen. Truly the Lord has been good unto us, and to His holy name be all the praise!

The communion of the Lord's Supper was administered in the church connected with the Orphans' Home at Womelsdorf, Pa., of which the Rev. D. B. Albright is pastor, on Easter Sunday. On Good Friday previous, thirteen of the orphans were admitted to full church membership by confirmation.

Forty persons were added to the church at Mahanoy city, Pa., Rev. H. A. Keyser, pastor, in connection with the Easter communion, thirty-four by confirmation and six by certificate.

In connection with the Easter communion in the church at Centreville, Pa., Rev. H. H. W. Hibschman, pastor, thirty-three persons were added to the church, thirty-one by confirmation and two by restoration.

Ten persons were added to the Mt. Etna church, of the Meyerstown, Pa., charge, of which the Rev. Dr. Geo. Wolff is pastor, in connection with the Spring communion, seven by confirmation and three by certificate.

The communion of the Lord's Supper was administered on Easter Sunday in the church at Catasauqua, Pa., of which the Rev. J. J. Crist is pastor. Ten persons were added to the church, nine by confirmation and one on renewed profession.

Twenty two persons were added to Christ's church, of the Zionville, Pa., charge, Rev. Eli Keller, past r, by confirmation, in connection with a communion held on the 2d of April.

SYNOD OF THE POTOMAC.

The Spring communions in the Jefferson, Md., charge, Rev. N. H. Skyles, pastor, have been brought to a close. The pastor states that the services were well attended, and the number of communicants unusually large. Fifteen persons were added to the church, thirteen by confirmation and two by certificate. The pastor is greatly encouraged, and is favored with the moral as well as temporal support of his people. They are now engaged in putting up a brick front to the parsonage, which, when finished, will make it one of the handsomest, as well as most comfortable dwellings in the place.

Ten persons were added to the church in connection with the communion held in the East Berlin congregation, of the Abbottstown, Pa., charge, Rev. W. F. Colliflower, pastor, on the 5th of May, nine by confirmation and one on certificate.

PITTSBURGH SYNOD.

Rev. B Knepper, in connection with a communion held in Gladden's Run congregation, of the Wellersburg, Pa., charge, on Easter Sunday, seventeen persons were added to the church by confirmation.

WESTERN CHURCH.

Six persons were added to the church by confirmation in connection with the administration of the Lord's Supper on the 5th of May.

Rev. S. B. Yockey lately added twelve members to the churches constituting the Xenia, Ohio, charge, eight to the church at Xenia, and four to the Beaver church.

To the First church, Dayton, Ohio, Rev. W. T. Hale, eight persons were added to the church by confirmation at the Easter communion. F.

SCRIPTURE LESSONS FOR SUNDAY-SCHOOLS.

The following are the Sunday-School Lessons, adopted by the Committee, for the second half of the present year:

July 7. Third Sunday after Trinity. Judges ii. 1-5. The Angel of the Lord at Bochim.
July 14. Fourth Sunday after Trinity. Judges ii. 11-15. The Anger of the Lord.
July 21. Fifth Sunday after Trinity. Judges ii. 16-23. The Appointment of Judges.
July 28. Sixth Sunday after Trinity. Judges iv. 4-9. Deborah the Prophetess.
Aug. 4. Seventh Sunday after Trinity. Judges iv. 10-16. The Overthrow of Sisera.
Aug. 11. Eighth Sunday after Trinity. Judges vi. 1-10. Israel oppressed by Midian.
Aug. 18. Ninth Sunday after Trinity. Judges vi. 11-18. The Angel of the Lord appears to Gideon.
Aug. 25. Tenth Sunday after Trinity. Judges vi. 19-24. Gideon's Offering.
Sept. 1. Eleventh Sunday after Trinity. Judges vi. 33-40. Gideon gathers an Army and receives a sign from God
Sept. 8 Twelfth Sunday after Trinity. Judges vii. 1-8. Choice of the Three Hundred.
Sept. 15. Thirteenth Sunday after Trinity. Judges vii. 16-23. The Defeat of the Midianites.
Sept. 22. Fourteenth Sunday after Trinity. Judges viii. 22-27. The Wrong that Gideon did
Sept. 29. Fifteenth Sunday after Trinity. Judges ix. 7-20. The Parable of Jotham.
Oct. 6. Sixteenth Sunday after Trinity. Judges x. 10-16. The Repentance of the People.
Oct. 13. Seventeenth Sunday after Trinity. Judges xi. 30-40. The Vow of Jephthah.
Oct. 20. Eighteenth Sunday after Trinity. Judges xiv. 1-9. Samson and the Lion.
Oct. 27. Nineteenth Sunday after Trinity. Judges xiv. 12-20. Samson's Riddle.
Nov. 3. Fourth Sunday before Advent. Judges xv. 4-8. Samson and the Foxes.
Nov. 10 Third Sunday before Advent. Judges xv. 9-19. Samson and the Jaw-bone.
Nov. 17. Second Sunday before Advent. Judges xvi. 15-20. The Capture of Samson
Nov. 24. Sunday before Advent. Judges xvi. 21-31. The Death of Samson.
Dec. 1. First Sunday in Advent. Matt. xxiv. 42-46. The Coming of the Lord.
Dec. 8. Second Sunday in Advent. Matt. xxv. 14-30. The Judgment.
Dec. 15. Third Sunday in Advent John i. 1-8. The Eternal Word.
Dec 22. Fourth Sunday in Advent. John i. 9-14. The Incarnation.
Dec. 29. Sunday after Christmas. John i. 15-18. Grace and Truth by Jesus Christ.

LANCASTER CLASSIS.

Persons not members of Classis, intending to be present at the annual meeting at Maytown, Pa., will please notify the undersigned before June 10th. Members and visitors must take tickets to Marietta, P. R. R., where conveyances will be ready to take them to Maytown. J. H. PANNEBECKER.

Elizabethtown, Pa.

Youth's Department.

OUR DAILY RECKONING.

If you sit down at set of sun,
And count the acts that you have done;
And counting find,
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—*Presbyterian.*

OLD MAY.

Many of our commonest phrases have an origin but little known, and thus, to May-day are we indebted for the expressions, "riding a hobby," and "as gay as a horse."

The hobby-horse was a beast of great antiquity, and played almost as important a part in the May-day festivities as the May pole itself. He was a legless prototype of the wooden horse. His body and head were of wood, and his legs of flesh and blood and two in number; for astride this torso a man, whose own legs served every necessary purpose, was strapped, a long saddle-cloth perfecting the *tout-ensemble*.

Around the May-pole this biped danced and pranced, to the great delight of spectators, and as unconscious of his incompleteness as is the hobby-rider of to-day. The May-pole was the centre around which every species of grotesque merry-making revolved. Tradition carries May-day so far back that it becomes a perfect will-o'-the-wisp—hardly worth pursuit—and May superstitions are so numerous that one is bewildered in the effort to select from the catalogue.

It is interesting to know that the Romans prohibited marriage during May, for they believed the month to be an unlucky one. The superstition had its origin in their three-days May festival, a festival commemorating the dead; so *that a marriage contracted during the* month would, they thought, prove fatal to bride or bridegroom.

But, notwithstanding this solemn festival there were frolicking times, for it was Flora's month and the goddess held high carnival for many days.

Between these ancient May customs and those of later times in Great Britain the gulf is easily spanned by the Robin Hood traditions. What if iconoclasts do tell us that Robin Hood is a name, a myth, an idea! Does not history state how he and his hundred followers made the woods ring with their shouts? how Friar Tuck's wit and buffoonery "brought down the house?" how madly maid Marian danced, and how they all ate, drank, and were merry?

It is an historical fact that Henry the Eighth and Queen Katharine, while out riding with their retinue, came suddenly upon Robin Hood and his band of desperadoes. The royal party were quite startled at finding themselves surrounded by such a gang, but Robin Hood sustained his character as gentleman; he invited the monarch and suite into his bower, dined them on venison and wine, and exhibited wonderful feats of archery. Friar Tuck joked and maid Marian danced, although the whole band were supposed to have been dead several hundred years. King Henry was delighted to find them in full costume, inhabiting his own forests.

May-day in England began in the dead of night, and it began with the boy—the boy with the tin-horn, too. If he could get a drum, a whistle, or any instrument that "made a noise," he was so much the happier.

This sort of boy isn't dead yet, and it mitigates one's own sufferings to know that he was loose four hundred years ago with his terrible orchestra, and that his chief delight was to awaken at two o'clock in the morning gouty old gentlemen who had quite forgotten their earlier careers.

At Eton, in 1560, the record says, "Boys who choose may rise at four o'clock, if it be fair weather and the master grant leave, to gather May branches, if they can do it without wetting their feet." Windows and doors were festooned with May branches, and garlands of flowers were carried by all revellers. The milk-maids piled silver plate on their heads and danced through the streets, begging as they went, or they decked out their cows with gay ribbons and flowers and led them through the streets to be seen of all men. Bootblacks, tricked out in all sorts of finery, danced and begged.

May-day was so wholly given over to folly at last that a reaction set in. The following quotation is from a puritanical writer, and shows that the opposition was deep-seated. "But their cheefest jewell they bring from thence [the woods] is their Maie-poole, which they bring over with great veneration, as thus: They have twentie or fourtie yoke of oxen, every ox having a sweete nosegaie of flowers tyed on the tippe of his hornes, and these oxen drawe home this Maie-poole, (this stinckyng idoll rather,) which is covered all over with flowers and hearbs bounde rounde aboute with stringes, from the top to the bottome, and sometymes painted with variable colors, with twoo or three hundred men, women, and children following it with great devotion. And thus beyng reared up, with handkerchiefs and flags streaming on the toppe, they strawe the grounde aboute, binde greene boughes aboute it, set up sommer hawles, bowers, and arbours hard by it. And then fall they to banquet and feast, to leape and dance about it, as the heathen people did at the dedication of their idolls, whereof this is a perfect pattern, or rather the thyng itself."

The pulpit lifted up its voice and denounced May-poles and May-day. And there was much undoubtedly to denounce, as there is and always will be in any amusement, the proper use of which degenerates into abuse. The minority preached in vain for a long time; then public opinion—that strong guardian of decency—came to the rescue, and May-poles, with their attendant evils, disappeared into the past.

"Evil May" the day was for a long time called, on account of a May-day riot in London, which event put a most effectual check upon May-day revelries.

The riot grew out of a jealous quarrel between foreign and London artisans. Great indignation was felt among London laborers because a few of their number suffered imprisonment for attacking the foreigners, one intention being to force the latter to abandon their trades. On the first May-day succeeding, a great mob arose, inflamed by those innumerable incidents which act like the match to dry straw—a mob that a strong army could not control. It liberated prisoners and killed as many foreigners as it could lay its hands on. Four hundred men and eleven hundred women, with halters around their necks, were afterwards brought into the presence of Henry VIII., convicted of riot, and sentenced to death. The spectacle must have touched a tender spot in the monarch's heart, accustomed though we be to thinking of him as not having possessed much humanity, for he pardoned the multitude; and the tumult of rejoicing that followed was some compensation for the act. But May festivities were not permitted until years afterwards. Cromwell, too, swept them off the boards, and the Stuarts came back and reinstated them along with themselves.

One curious May superstition was the belief that washing one's face in May-dew rendered one beautiful. Pepys, in his diary, tells with perfect gravity of his wife's going to Woolwich for the purpose of renewing her youth and beauty with the early dew of May.

A snail caught on May-day would, it was said, trace, in its circuitous path, the name of the future lover, or thrown backwards over the shoulder it would bring good luck.

We rejoice at the disappearance of every superstition; but each carries with it much that is beautiful—beauty, however, that is not discernible to those who know nothing of the history of superstition—for each has its origin in reason. *Illustrated Christian Weekly.*

DON'T FORGET.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it—what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it!"

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency, that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.

THE THOUGHTLESS SCHOOL-GIRLS.

"How all the girls laughed at Miss Alfred to-day, mother, in school! You should have seen her old dress she has pieced out under the flounces, thinking it would never show. One of the ruffles caught on the corner of a seat, and ripped off half a yard of it. It was so old, and faded, and forlorn, that the girls laughed out loud." "O Arty!" said mother, with a look of pain on her kind face, "I am sure you did not laugh." "I did, mother," said Arty, hanging her head; "they all did."

"What if it had been your dress?" asked the mother; "what if father were dead, and you obliged to get your living by teaching, and take care of a feeble brother besides; what if almost every dollar you could make went to pay rent, and buy food and fuel, and medicines and little comforts for the sick one? What if you had spent hours in making over an old dress, so it might look respectable in the school-room, hoping others would never see its defects, then how would you have liked exactly such a scene as that in your class-room to-day?"

"O mother, I am so sorry," said Arty, the quick tears coming to her sympathizing eyes.

"So would all the girls be, I am sure," said mother, "if they would only think of it. They are not unfeeling, only thoughtless. I would do my best to atone for the fault by extra politeness and kindness to-morrow; your example will have some effect on the other girls."—*Edith.*

THE GARDEN AND CABIN-BUILDING BIRD OF AUSTRALIA.

This bird selects for its hut and garden a spot on a level with the plain, having in its centre a small shrub, with a trunk about the height and size of a small walking-stick. Around the base of this central support it constructs, of different mosses, a sort of cone, about a span in diameter. This cone of moss serves to strengthen the central pilaster, upon the top of which the whole edifice is sustained. The height of the cabin is at least half a meter. All around, from the top of the central pilaster and diverging outward therefrom, arranged methodically in an inclined position, are long stems, their upper ends supported on the apex of the pilaster, and their lower resting on the ground, and thus all around, excepting immediately in front. In this way is made the cabin, conical in form and quite regular in the shape the whole presents when the work is completed. Many other stems are then added and interwoven in various ways, so as to make a roof at once strong and impervious to the weather. Between the central pilaster and the insertion in the ground there is left a circular gallery in the shape of a horse-shoe. The whole structure has a total diameter of about a meter.

The long, straw-like stems of which it makes use as rafters, are the slender and upright branches of a species of orchid (*Dendrobrium*), an epiphytal plant that grows in large tufts on the mossy branches of tall trees. They are as slender as fine straws, and are about half a meter in length. These stems retain their small and closely packed leaves, which are still living, and continue to maintain their life a long while, as is the case with the greater part of the epiphytal orchids of the tropics; and there is little doubt that these sagacious birds select this plant, on account of this vitality, purposely, to prevent the decay of their dwelling.

But the æsthetic tastes of our "gardeners" are not restricted to the construction of a cabin. Their fondness for flowers and for gardens is still more remarkable. Directly in front of the entrance to their cabin is a level place occupying a superficies about as large as that of the structure itself. It is a miniature meadow of soft moss, transported thither, kept smooth and clean, and free from grass, weeds, stones, and other objects not in harmony with its design. Upon this graceful green carpet are scattered flowers and fruit of brilliant colors, in such a manner that they really present the appearance of an elegant little garden. The greater number of these ornaments appear to be accumulated near the entrance to the cabin. The variety of the objects thus collected is very great, and they are always of brilliant colors.—*Dr. Thomas M. Brewer, in Scribner for May.*

LITTLE MABEL.

A roguish May-fairy goes flitting about,
Singing a song to herself;
Peeps under the mosses and merrily laughs,
The gay little flaxen-haired elf!

She knows where to look for the earliest buds,
For is she not kin to the flowers?
She kisses their faces to welcome them back,
This daintiest May-bell of ours!

Now stooping, she whispers, "To-morrow, you know
Is May-day, and you must be bright,
And wake up real early, for I shall be here
To look for you, soon as 'tis light.

"The prettiest basket we'll give to mamma;
And leave one for poor little Rose,
She's the child that I told you last year was so lame,
You 'member about her, I s'pose!

"And then there are two or free others I want,
So don't go to sleep any more,
For 'tis booful, you know, to be baskets of flowers,
For chil'ren to hang at the door!"

Then bidding good-night to the blossoms, she turns,
While the shadows of sunset fall,
And comes dancing home again, planning, meanwhile,
A May-day surprise for us all.

Youth's Companion.

STREET SCENES IN BUCHAREST.

I fancy there is no avenue in Europe where one may see as many curious and striking figures as on the Podou Mogosoï in Bucharest. There are prosperous farmers in Roumania, although the villages are squalid and semi-barbarous, and these people take solid satisfaction in coming to Bucharest once or twice a year. All summer long, and at all hours of the day, the promenader may meet the tiller of the soil, his wife and their pretty brown-eyed daughter in procession visiting the shops on the Mogosoï. The father wears a linen suit ornamented with red or blue: the trousers are so wide that they seem like meal-bags; the jacket is also ample; and the bold rustic displays the massive square of his more or less heroic breast, which is burned to a deep red by the generous sun. His head is crowned with a broad black hat, almost as ugly as that of a Spanish priest. Sometimes he is barefooted, and sometimes he wears coarse shoes.

The women's costumes are at once simple and picturesque: their jackets and skirts are made of coarse stuffs tastefully ornamented; and a scarf protects the head and face from the blinding light. In the spring and autumn rainy seasons, when the Roumanian village streets are turned into mud-beds, the women wear tall boots, which disfigure them and render their gait exceedingly awkward. The farmer is armed usually, but only with a little knife, which would serve in case some vagabond attacked him. Crime is not frequent in Roumania; cases of assassination are almost unheard of in the large towns, and in the wild and remote districts brigandage yearly becomes less and less troublesome. The brigand, when he is caught, gets short shrift.

A friend of mine was traveling ten years since in a thinly-settled section of the province, and was attacked in a wooded place by two rascals, who shot at him and his servant. As they approached the wagon my friend took good aim and shot one of the brigands dead: the other ran away. The gentleman drove on to the next town, and narrated the occurrence to the local authorities. "Hum!" said the police-agent, "we'll send some one out to find who it was, and to bury him, in a day or two."—*Lippincott's Magazine.*

SHEPHERD DOGS.

Darwin tells us, in his Researches into Natural History, that in Banda Oriental, South America, it is a common thing to see flocks of sheep guarded by one or two dogs, at a distance of some miles from any house or man. The method of canine education there practiced, consists in separating the puppy, while very young, from its mother and in accustoming it to its future companions. A ewe is held three or four times a day for the little thing to suck, and a nest of wool is made for it in the sheep pen. At no time is it allowed to associate with other dogs or with the children of the family. From this education it has no wish to leave the flock, and just as another dog will defend its master, man, so will this the sheep. On the approach of a stranger, the dog immediately advances barking, and the sheep cluster in his rear as if around the oldest ram. These dogs can be readily taught to bring home the flock at a certain hour in the evening. Their most troublesome fault when young is their desire to play with the sheep, and in doing so they sometimes gallop their charges unmercifully. They come to the house daily for some meat, and as soon as they get it, skulk away as if ashamed of themselves. Away from the flock they seem timid with regard to other dogs, but when with their charge, neither domesticated nor wild dogs dare venture to attack them.—*Rural New Yorker.*

Pleasantries.

"I was not aware you knew him," said Tom Smith to an Irish friend, the other day. "Know him!" said he, in a tone which comprehended the knowledge of more than one life—"I knew him when his father was a boy."

It is said that "glass eyes for horses are now so beautifully made that they completely defy detection." The imitation must be wonderful, indeed, for we understand that the horses themselves cannot see through the deception.

School-mistress (just beginning a nice, improving lesson upon minerals to the juniors): "Now what are the principal things we get out of the earth?" Youthful angler (confidently): "Worms!"

A western paper has improved on the original plan, and now says, "No communication will be published in this paper unless accompanied by the full name of the writer and a five dollar bill. These are not requested for publication, but as a guarantee of good faith."

There was only one cigar left in the box, and there were two young hopefuls struggling for it. The first little boy clutched it, but he said consolingly to his brother, "Never mind, Dick, I'll smoke on it till I get sick, and then you can finish it." And the heart of the other little boy was comforted.—*Puck.*

An Illinois editor is chagrined because the Methodists are to build a church on a lot adjoining his, and has been "blowing" rather freely about what he would do to annoy the worshippers, especially at their meetings. Speaking of the matter in the presence of a Quaker, he is reported to have said he would build a barn on his lot, as near the church as possible, and put a jackass into it every evening that the Methodists held their meeting. In his slow speech the Quaker replied: "I advise thee to spend thy evenings in thy house, not in thy barn."

A THOUGHT FOR THE MIDDLE AGED.

It is the solemn thought connected with middle life that life's last business is begun in earnest; and it is then midway between the cradle and the grave, that a man begins to marvel that he let the day of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day in the year is past, and every day that follows is shorter, and the light fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first grey hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, then home. There is a second youth for man, better and holier than his first, if he will look on and not look back.—*F. W. Robertson.*

THE MYSTERY OF LIFE.

To those among us who have lived long enough to form some just estimate of the rate of the changes which are hour by hour in accelerating catastrophe, manifesting themselves in the laws, the arts, and the creeds of men, it seems to me, that now at least, if never at any former time, the thoughts of the true nature of our life and of its powers and responsibilities should present themselves with absolute sadness and sternness. And although I know that this feeling is much deepened in my own mind by disappointment, which by chance has attended the greater number of my cherished purposes, I do not for that distrust the feeling itself, though I am on my guard against an exaggerated degree of it: nay, I rather believe that in periods of new effort and violent change, disappointment is a wholesome medicine; and that in the secret of it, as in the twilight so beloved by Titian, we may see the colors of things with deeper truth than in most dazzling sunshine.

You know there is a tendency in the minds of many men when they are heavily disappointed in the main purposes of their life, to feel, and perhaps in warning, perhaps in mockery, to declare that life itself is vanity. But the effect of failure upon my own mind has been just the reverse of this. The more that my life disappointed me, the more solemn and wonderful it became to me. It seemed, contrarily to Pope's saying,

> "One pleasure past, another still we gain,
> And not a vanity is given in vain,"

that the vanity of it *was* indeed given in vain; but that there was something behind the veil of it, which was not vanity. It became to me not a painted cloud but a terrible and impenetrable one, not a mirage which vanished as I drew near, but a pillar of darkness, to which I was forbidden to draw near. For I saw that both my own failure and such success in petty things as in its various triumphs seems to me worse than failure, came from the want of sufficiently earnest effort to understand the whole law and meaning of existence, and to bring it to noble and due end; as on the other hand I saw more and more clearly that all enduring success in the arts, or in any other occupation, had come from the ruling of lower purposes, not by a conviction of their nothingness, but by a solemn faith in the advancing power of human nature, or in the promise, however dimly apprehended that the mortal part of it would one day be swallowed up in immortality.—*Ruskin.*

LENDING TO THE LORD.

In Bavaria there lived a minister by the name of Fenneberg. He was so very liberal, that he sometimes was in great want himself. On a certain occasion he needed some money, but did not know where to get it. Then he remembered that some time before he had presented a poor person who had complained of want, with two crowns. He said: "Dear Lord, Thou knowest that I lent Thee two crowns, a short time ago. Now I need them so much; be so kind—I earnestly pray Thee—pay them back to me." When he had thus ended his simple prayer, some one wrapped at the door.—"Come in!"—It was the letter carrier with a package of 200 florins for the minister. The poor person who had received the two crowns had spoken of the liberality of the poor pastor to her employer, whose heart was moved by the Lord to send the minister 100 florins for each of the two crowns he had given to the poor servant.

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He pay him again." (Prov. 19: 17).

THE FULLNESS OF CHRIST.

There is an infinite fullness in Jesus Christ. As St. Paul says, "It pleased the Father that in Him should all fullness dwell." "In Him are hid all the treasures of wisdom and knowledge." (Coloss. i. 19; ii. 3). There is laid up in Him, as in a treasury, a boundless supply of all that any sinner can need, either in time or eternity. The Spirit of Life is His special gift to the Church, and conveys from Him, as from a great root, sap and vigor to all the believing branches. He is rich in mercy, grace, wisdom, righteousness, sanctification, and redemption. Out of Christ's fullness all believers in every age of the world have been supplied. They did not clearly understand the fountain from which their supplies flowed in Old Testament times. The Old Testament saints only saw Christ afar off, and not face to face. But from Abel downwards all saved souls have received all they have had from Jesus Christ alone. Every saint in glory will acknowledge that he is Christ's debtor for all he is. Jesus will prove to have been all in all—*Ryle.*

CHEERFULNESS.

We all advise cheerfulness, and we all admire it—especially in other people—but we do not always attain to it ourselves. Of course, there are circumstances under which cheerfulness is simply impossible—with a raging toothache, for instance, or when you have just upset the ink on the new carpet, or have been caught in a violent shower without an umbrella and with your best suit. To be admonished to be cheerful at such times is adding aggravation to misfortune, and might exhaust the patience of Job himself. But there are many very small annoyances too insignificant to be classified or remembered, and yet whose daily occurrence may be and must be expected, over which we have no right to lose our cheerfulness for a moment. There is no doubt that the happiness of many a home, the charm of many a fireside, has been clouded and dispelled by this want of cheerfulness in the elders of the family group. Little vexations were sufficient to chase the smile from the father's face, or cloud the mother's brow with an annoyance, and so the home gatherings grew irksome to the children, and the bond of sympathy was forever broken. Let us cultivate, therefore, a cheerful spirit, and, like all efforts in the right direction, we shall find that we cannot improve ourselves without improving others—that the reflex of our cheerfulness will shine out in the tempers of those around us and brighten the darkest days.

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Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

The Methodists have announced a great missionary meeting to be held in Detroit on the first Sunday in June.

The Presbyterians of Texas will hold a mammoth camp-meeting at "Hog Island," in July. It has been proposed that the name of the place be changed.

The Catholics have bought seven thousand acres of land in Mecklenburg, Va., on which they are going to establish an industrial farm for educating freedmen. The Benedictine Fathers will have charge of the farm.

The Metropolitan Methodist Church at Washington, D. C., which became widely known under Dr. Newman's pastorate during General Grant's administration, is sadly embarrassed by debt, and an appeal was lately made to the Bishops assembled at Wilmington, Del., to devise plans for its relief. Dr. Newman, it appears, had made special arrangements with the congregation to give lectures, one half of the proceeds of which were to go to relieve the church, and under this management Dr. Newman was not only getting from eight to ten thousand dollars salary, but lightening the burden of the Society. It was hoped that this arrangement would be continued, but Dr. Naylor succeeded Dr. Newman to the pastorate, and Rev. Peyton Brown was appointed presiding elder it is said in deference to President Hayes' wishes, and now it is feared the trustees may be compelled to allow the church to be sold under the Sheriff's hammer.

There is a Socialist society in Syracuse which is composed almost entirely of members of trades unions. It was formed a year ago by an agent who acted under instructions "from the headquarters of the national order." The members are mainly Germans and Frenchmen. The presiding officer is Anton Amon, a carpenter. He states that the organization is opposed to monopolies and capitalists, and its fundamental principle is this: the laboring man is justified in resorting to any lawful extremity to obtain his rights from corporations, monopolies and employers generally. When asked if there is any prospect of a general railroad strike this Summer, he admits that he has received advices, which lead him to expect such a demonstration late in June. If a strike occurs, the members of his society will be in duty bound, he says, to extend to the insurgents against capital all the aid in their power.—*N. Y. Tribune.*

FOREIGN.

Twelve of the missionaries sent out by Pope Leo XIII. for the conversion of Central Africa have left for Zanzibar, soon to go to the interior. Missions stations are to be established on Lakes Victoria and Albert, and on Lake Tanganyika.

The prospect for peace in Europe seems to be brightening again. The whole treaty is to be placed before the proposed Congress, all former difficulty about this having been surmounted by wording the invitation so as to contain a guarantee for a free discussion.

The Canton Vaud has proposed to the Canton of Lucerne the calling of a conference of the Catholic cantons, in order to concert measures for enforcing the observance throughout Switzerland of the clause of the Federal Constitution which guarantees religious liberty.

The Russian Greek Church possesses 38,602 churches, including cathedrals; 12,760 chapels and oratories; 18,887 archpriests, priests, deacons and precentors, and 56,500,000 members, of whom 29,000,000 are women and 27,500,000 men. The money received by the church last year amounted to about $9,500,000.

The new College of St. Francis Xavier, recently opened at Kew, Melbourne, Australia, by Archbishop Gould, is built in the domestic Italian style of architecture, and has already cost $10,000. A further expenditure will be made. Seventy acres of pleasure ground are attached. The Fathers of the Society of Jesus are the conductors.

It is now ascertained that the large committee appointed by the United Presbyterian Church of Scotland, to consider the question of the revision of the Confession of Faith will report against any alteration in the existing confession, but will recommend the Synod to approve of certain addenda, explanatory of such points as have been considered of doubtful significance; and should the suggestion be adopted, ministers will in future subscribe the subordinate standards with these explanations appended. The Synod is now in session.

A very great surprise has befallen some of the good Presbyterians of Scotland. They are the minority of the Reformed Presbyterian Church, who, when the majority united with the Free Church in 1876, held back, refused to go into the union, and brought suit for the property of the denomination. The case has been heard and decided by one of the Lords of Session. To the amazement of the plaintiffs, the judge informed them that inasmuch as the Constitution of their Church was disloyal, in consequence of its refusal to recognize the political authorities of the land, they could have no rights in the courts of the realm; as they would not perform the duties of citizens, they must not expect to enjoy the privileges of citizens. The suit was dimissed, and the funds pass into the possession of the Free Church.—*Presbyterian.*

Obituaries.

DIED—Near Walkersville, Md., May 1st, 1878, Jacob Barrick, in the 73d year of his age.

Father Barrick was well known and much thought of in the community in which he lived. He was afflicted for many years, and endured his affliction with Christian resignation. He leaves four children, one son and three daughters to mourn their loss, but what is their loss is his eternal gain, and although lost to the family, they cannot but rejoice at the hopeful departure of his life.

His remains were interred in Glade Reformed church-yard. His pastor, Rev. O. E. Lake, improved the occasion of his funeral from the text, 2 Cor. 5: 1, to an attentive audience. "Rest in peace!"

L. Z. L.

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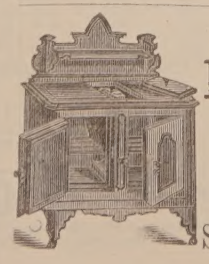
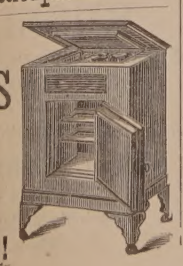
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